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Without Concealment—Without Compromise.

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AMERICAN ANTI-SLAVERY SOCIETY.

The subjoined is the most full report of the proceedings of the last annual meeting of the Ohio State Anti-Slavery Society that we have seen. Should any thing of interest appear, on the reception of the Philanthropist, we shall insert it.

From the Agitator.

Anniversary of the Ohio Anti-Slavery Society.

This Society assembled at Massillon, in Stark County, May 27, 1840, to celebrate its Fifth Anniversary.

The following are extracts from the report as published in the Agitator, Cleveland, Ohio.

Wednesday, May 27.

This morning, at 10 o'clock, the Society organized. The roll of delegates was made, as far as practicable. From 400 to 500 names were registered, but owing to the crowded state of the assembly many others were not given to the Roll Committee.

After the usual Committees were appointed, the Annual Report was read by the Secretary, Dr. Baily, and also the Report of Colored Schools, &c. A vast amount of interesting and important matter was embraced in these papers, showing the progress of the cause throughout the State, and the advancement of the colored population in property, education, morality and religion.

A letter from Lewis Tappan was then read, detailing the causes of division in the American Anti-Slavery Society, to which this is auxiliary, and also stating the facts concerning the formation of the new Society. A counter statement was likewise read from the Pennsylvania Freeman, written by its editor, C. C. Burleigh. This opened for discussion the same questions which had distracted and divided our eastern friends. Both organizations had ardent friends in the convention; and their preferences were distinctly manifested. But Ohio abolitionists would not import a quarrel from the east. The love of freedom is too deeply planted in their hearts to permit them to fall out by the way—they will not let its interests suffer while they stop to settle questions of less importance. Both documents were referred to a Select Committee, who reported two resolutions—the first, declaring the last clause of the first article of the Constitution (which constitutes this auxiliary to the American Society) suspended in its operation. The second, declaring that this Society passes no vote of censure upon the old organization, or of commendation upon the new—but will act independent of both. This course required no surrender of principle from either party, and exacted equal concessions from both. The resolutions were unanimously adopted.

In the evening Rev. Mr. Thomas delivered a most thrilling address. His proposition was, that "Love is the great conservative principle of the moral universe." He drew, with great force and beauty, the analogy between this principle and those of cohesion and attraction in the physical world. He then traced the progress of this principle in the history of the past; and anticipating the future, described its grand conflict, when the "last hope of the devil" should be destroyed. The effect was electrical.

President Mahan followed, in his clear and perspicuous manner.

Thursday, May 28.

The Business Committee reported a series of resolutions on political action, affirming in substance—1st. That Abolitionists were under solemn obligations to regard the cause of abolition of paramount importance at the polls. 2d. That this Society does not pretend to decide which is the most efficient form of political action—staying away from the polls, scattering votes, or forming a distinct party. 3d. That this Society is an organization for moral purposes. 4th. That servility to slavery disqualifies a candidate for receiving the suffrages of a free people.

THIRD PARTY MEETINGS.

During the Convention, individuals favorable to the third party scheme held meetings for consultation and debate, in the basement room of the Baptist Church.

A resolution was adopted, declaring it expedient to organize a political party that should recognise as its basis the grand doctrine of universal liberty.

A Committee appointed for that purpose, presented a preamble and resolutions, embodying those principles and measures for which it was supposed the friends of human rights must contend in the political arena. After considerable debate, the report was adopted—not, however, without the expectation that great modifications would hereafter be necessary.

The meeting resolved, that, under existing circumstances, they did not sanction the nomination of Birney and Earle; and that they would make no nominations until after the pending presidential election.

Another resolution was adopted, under which a State Corresponding Committee was appointed, and whose duty it was made to hold such correspondence as would promote the designs of the meeting; to call a Convention at such time and place as they may think proper, and to take such other measures as the exigencies of the case may require.

From the Pennsylvania Freeman.

New England Anti-Slavery Convention.

Brookline, (*Mass.*) May 29, 1840.

My Dear Friend,—After a session of three days, the New England Anti-Slavery Convention adjourned yesterday afternoon, and I take a portion of this day's leisure to give you a sketch of its proceedings. Our friends here expected, in consequence of the unusually large attendance from this region at the recent meeting in New-York, a much smaller gathering than heretofore, but in this they were agreeably disappointed. About 400 members enrolled their names, if I am rightly informed, and the animation and interest which appeared to be felt in the business as it went on, evinced anything rather than the "dying away" of abolitionism in the land of the Pilgrims, or the intention of its friends to grow "weary in well doing" for its promotion. The resolutions were in general spirited and of a decided tone, and most of them adopted with great unanimity. There was much discussion but very few long speeches. The free course of debate brought up young and old, practised and unpractised, all over the house; and elicited a lively interchange of thought and feeling, which wore often the aspect of earnest and interesting conversation, quite as much as of set and formal deliberation. We had a number of quite eloquent bursts, which for five, ten, or fifteen minutes, held us in pleased attention, and the intervals between which, of much longer duration, were filled up not unfrequently with the kind of conversational debate to which I have just alluded, giving room for every variety of opinion and of expression to find its way before the Convention.

But I will begin and go through in order. And first to give you some idea of the facilities of communication between certain parts of New England, I will mention that on Tuesday morning I took my breakfast in Plainfield, Ct., and about half past eight, A. M., entered Boston, after a ride of between 85 and 90 miles, having made several stops too by the way. At ten the Convention assembled at the Chardon street Chapel, a convenient building not differing much in capaciousness from the Church in Cherry street in which our Pennsylvania Annual meeting was held. Wm. Basset was chosen President for the time, and Secretaries being appointed a committee was raised to nominate officers for the Convention. On the nomination of this committee, Samuel Fessenden, of Maine, was chosen President, and several Vice Presidents, two or three Secretaries and a Treasurer were elected. The President gave us a few appropriate and well expressed remarks on taking the chair, and the business of the meeting proceeded. Committees on Business, Finance and the Roll were raised, and a rule adopted limiting speakers to ten minutes at a time, and twice on a motion.

Slaveholding an Immorality. Slaveholding Ministry.

The first resolution introduced, was one affirming that slaveholding is essentially and invariably sinful, and that no person who holds slaves can be a true Christian Minister. This was amended by adding, "or refuses to speak against slavery," after "holds slaves," and the remainder of the forenoon was spent in discussing it. A young man from Maine took the negative, and maintained that however wrong slavery is in general, there may be cases where it is right, as where the master is kind and the slave contented, and to emancipate him would expose him to re-enslavement, and perhaps cruel usage and separation from home, friends and kindred. He alluded to a slaveholder "not ten miles distant," (in the house, I was told,) who came within this description. He could not see that this man was sinful, but rather thought him acting laudably, in retaining the mere *legal relation*, for the slave's own benefit. The same side was advocated by a young student of Newton Theological Seminary, who contended for a distinction between being legally a slaveholder and being *morally* a slaveholder. The latter was always sinful, the former might be perfectly right. A third speaker on the same side, as well as the first, objected to the censuring of those who refuse to speak against slavery, and referred to the silence of Christ on that subject, although a worse slavery existed in his time than does in ours. Replies were made, and the resolution advocated by H. C. Wright, S. May and others, among whom one of the most effective was a Dr. Mansford, recently from Georgia, where he has spent a number of years, learning the nature of slavery by actual observation.

In the afternoon the resolution was laid on the table, to make room for one reported by the Business Committee, which after some slight amendments, read in substance as follows: "That the professed Christian Church, and ministry, at the North, have, by their course in regard to slavery, made themselves its main pillars, and no abolitionist can consistently support those churches or ministers who give the right hand of Christian fellowship to slavery, or neglect to bear testimony against it, or obstruct their members from acting on behalf of the Anti-Slavery cause." Nearly the whole afternoon and evening and part of the next forenoon were occupied in the discussion of this subject, and the proposing and adoption, or rejection of amendments. H. C. Wright, Dr. Manford, P. R. Russell, C. T. Torrey, Abbey Kelley, Oliver Johnson, J. V. Himes, W. B. Earle, Wm. Basset, and quite a number more took part in the debate. The majority of the speakers were in favor of the resolutions, but some even of these,—as Torry for instance,—thought them applicable to a much smaller portion of the northern church and ministry, than was believed to be the case by others. The question was taken by ayes and nays, and the resolution adopted by 204 to 2. A large number either declined voting, or were absent when the roll was called, but I think a majority of all whose names were called, answered in the affirmative.

The World's Convention.

A series of resolutions relating to the approaching Convention in London, next came up. They recited the universality of the right and duty of human beings to labor for the overthrow of slavery; and expressed the satisfaction with which the World's Convention of the friends of abolition is regarded, and the hope that that body will recognise the right of all, without distinction of color, clime, or sex, to co-operate in the great enterprise, and participate in the deliberations for its prosecution. They were adopted, and it was resolved, that they be sent to England, to be laid before the Convention.

Political Action. Third Party.

A strong disapproval of the organization of Abolitionists, as such, into a political party, was then brought in. It was placed on the ground that such a measure "is contrary to the spirit of our organizations and utterly at variance with all our past professions," is inexpedient, and calculated to impair our efficiency and involve us in the corruption incident to the machinery of party politics," and "to array against us needlessly, the opposition of the existing parties." With this was coupled an advice to abolitionists to give no countenance to the third party movement, by voting for the Albany nominations. After several short and spirited speeches, all on the same side, for there seemed to be but one mind on the subject in the full house, the resolutions were unanimously adopted. Next came a most emphatic condemnation of Van Buren and Harrison, accompanied by a brief recital of some of the reasons on which it was based. A single voice only was raised against the otherwise unanimous voice of the Convention, in favor of the resolution. Its adoption finished the forenoon's business.

Meetings in Marlboro' Chapel.

Our afternoon session was held in the spacious Marlboro' Chapel, and differed somewhat from those which preceded and followed it. It was similar to the public anniversary of the American Society, in being wholly taken up with four or five speeches of considerable length, on resolutions which served as texts to the discussion of our fundamental principles and grounds of action, though, unlike the American meeting, the speakers were not designated or the topics arranged previously. A large audience was convened at the hour of meeting, notwithstanding the notice by some mistake, had been but imperfectly given. The first speaker was Abby Kelley. She moved and sustained a resolution, declaring that the United States, though a republic in name, is a despotism in reality, and that the great political parties have no right to the appellation of democratic or whig, republican or conservative. These propositions she fully established by a contrast of the practice of the government with its own standard of republicanism, and a comparison with the acknowledged despotisms of other countries, and by a brief exhibition of the policy of the political parties in relation to the question of the rights of man. Her speech deserved the profound attention with which it was listened to by the numerous and intelligent assembly, among whom were some of our "new organization" brethren. They seem not invincibly averse to countenancing, so far as their presence and respectful hearing will do it, the public speaking of a woman, notwithstanding their unwillingness to remain in a society which will not usurp authority to close the lips of its female members. To decide the question of their consistency is no concern of mine. But this is a digression. In seconding the resolution offered by A. Kelley, I spoke about half an hour, and was followed by Dr. Manford, who in a speech of almost an hour, gave us, as an eye and ear witness, some details of the workings of American despotism in the Atlantic slave states, particularly Georgia. He alluded to the charge of exaggeration which is often brought by slaveholders and their advocates, against the representations made by Abolitionists of the cruelty of slavery. "From what I have myself witnessed," he proceeded, "I can confidently assert that I have never seen a picture of its cruelties which was over-drawn, or too highly colored. Weld's terrible book, 'Slavery as it Is,' does not exaggerate its enormities." Edmund Quincy spoke next, and showed that the southern slave is not the only subject of "slaveocratic" despotism in our land, but that northern men, claiming to be freemen, are compelled to bow to its mandates and acknowledge its power. The resolution was then unanimously adopted. I then offered a resolution, affirming that the North is implicated in the guilt of slavery by giving it the countenance of pulpit, press and public opinion, and the aid of constitution and statute enactments. After I had spoken about half an hour in its support, the resolution was seconded and adopted without further remark, and we adjourned to meet at Chardon street, in the evening.

The Anti-Slavery "Platform." New Organization.

The Business Committee, at the opening of the evening session, introduced a series of resolutions asserting, 1st, the duty of all classes, sects, and parties to engage in the Anti-Slavery enterprise; and 2d, the necessity of acting on such ground as all could stand upon and combine their efforts, inasmuch as slavery is upheld by the combined action of nearly all the ramifications of society; 3d, that the old A. S. organization furnishes such a platform; 4th, that all attempts to narrow or destroy it are hostile to the true interests of freedom; 5th, that the efforts to "new organize" for this purpose, are a departure from original abolitionism, and should be strenuously opposed; 6th, that the charge against the old American and Massachusetts Societies of seeking to advance other objects than those contemplated in their formation, is unfounded; 7th, that the reason assigned for forming the American and Foreign Society, is insufficient, or if sufficient, should have led to such action a year ago, having existed at the last year's Annual Meeting; and 8th, that the American A. S. Society continues to merit the unabated confidence of the friends of freedom.

The first four resolutions were adopted, one by one, without discussion or dissent. The fifth was debated by Brown, against, and Hilton, (colored) A. Kelley, Himes, Earle and others, for its adoption. Final action on it was not taken till some time in the next forenoon, when it was adopted almost unanimously. The remainder of the series were adopted without many remarks.

Transfer of the Emancipator. National Standard.

Considerable discussion was elicited by a resolution censuring the late Executive Committee of the American Society, for the transfer of the Emancipator, and recommending the National Standard to the patronage of Abolitionists. A substitute for the original resolution was finally adopted, with but three or four dissenting voices, among which, on account of a single word which it contained, was my own. I will observe in this connection, that a subscription list for the new organ of the American Society, was in circulation during our meeting, and when I saw it last, had obtained a goodly list of signatures. It is expected that our deservedly popular friend, N. P. Rogers, will take charge of the paper, as soon as he returns from London.

Various Items.

A strongly worded resolution condemning prejudice against color or condition, called forth some brief remarks from several speakers, and was adopted without dissent.—Another enforcing the duty of self-denying exertions and contributions to advance the cause, and recommending a refusal of aid to those benevolent societies which countenance slavery by receiving slaveholders as members, and the contributions of slaveholders into their treasuries, brought out several short, animated speeches, and was adopted with considerable unanimity. Another, also adopted without an opposing voice, recommended the support of such periodicals as are faithful to the cause of freedom, and a withdrawal of support from the pro-slavery press, whether political or religious. The case of the Amistad captives, was referred to in another, and a severe condemnation was passed upon the course which has been pursued in regard to them, by those who fill the high places of the land. A denial of some statements and insinuations in the address of the American and Foreign Anti-Slavery Society, was put forth with a unanimous voice, the thanks of the Convention were voted to the proprietors of the Chapel, to the President and Secretaries, and about six P. M. we adjourned without day. It has been altogether a deeply interesting meeting, and one in which "a spirit that breathed full of the olden time, whispered about,"—and a feeling of union and brotherly love and determination to persevere unto the end, seemed to pervade the assembly.

Abolition Society—Political Meeting.

The Massachusetts Abolition Society has also been in session this week, how many days, or how numerously attended, or in what business engaged, I am unable to say, for our Convention occupied my time so fully that I was unable to attend any of their meetings. I dropped in but once, and that for only a moment, on the way to our own meeting. I learn, however, that yesterday morning they held their public anniversary at the Marlborough Chapel, where the Annual Report was read, and addresses were given by J. Leavitt, Luther Lee, C. W. Denison, and others.

The friends of independent nominations held meetings also, for the purpose of taking measures with reference to the fall elections. From thirty to fifty persons were in attendance, as I was informed by some who were present, and a nomination was made for Governor, Lieut. Governor, Presidential electors, &c. For Governor, Wm. Jackson, of Newton, brother of our well-known friend, Francis Jackson. The electoral ticket is headed with the name of Joseph Southwick, one of the Managers of the Massachusetts Anti-Slavery Society. Of course it is not probable that he will accept the nomination. I am not informed who are the nominees for the other offices.

The annual meeting of the New-Hampshire Anti-Slavery Society comes on next week, and I have yielded, somewhat reluctantly, to the urgent invitations of our friends in that State to attend it. I shall, therefore, be absent from Philadelphia a week longer than I had anticipated. I shall hasten back after the New-Hampshire meeting, and hope to be with you again in ten or twelve days. Meanwhile, with assurances of kind regard and affectionate remembrance to you and my friends in Pennsylvania, I subscribe,

Yours truly,

C. C. BURLEIGH.

The annexed resolutions are among those adopted at the New-England Convention:

Resolved, That the object of the Anti-Slavery organization is not to war upon the religious sects and political parties existing in this country; but simply to effect the peaceful liberation of the slave, by prevailing upon the various relations of society to act out those great principles of freedom which they profess.

Resolved, That the formation of a third political party by Abolitionists, in hostility to, and for the avowed purpose of destroying the existing political parties, is contrary to the spirit of our organizations, as well as utterly at variance with all our past professions; and we are, therefore, decidedly opposed to the attempt now making by Abolitionists to organize a third distinct party, not merely because it would render us obnoxious to the charge of violating the pledges we have heretofore given to the world upon this subject; but because we believe it might prove fatal to the purity, integrity, and prosperity of our whole enterprise, by involving us in all the corruption incident to, if not necessarily connected with, the machinery of party politics; by exposing us to the danger of violating the great principles upon which our cause is based, through the influence of a swarm of political aspirants, who will rush into our ranks for the sake of the loaves and the fishes of office; and by arraying against us needlessly the opposition of the two parties now existing, whose instinct of self-preservation alone would induce them to unite their energies for our destruction.

Resolved, therefore, That while we earnestly call upon all the friends of the slave to adhere with undeviating rectitude to their Anti-Slavery principles, and never to vote for any man to fill the offices of State whose influence is given to uphold slavery; yet fidelity to our brethren in bonds calls upon us also to advise them not to countenance the movement of a third political party by voting for the candidates who are or may be put in nomination exclusively by t. .t party.

Resolved, That our faith in the power of truth remains undiminished; and we believe that, with the blessing of God, it may be so brought to bear upon the various sects and parties in our midst, as to arouse them to a hearty, and zealous exercise of those great principles of freedom which can alone work out the peaceful and bloodless enfranchisement of the suffering millions who are now pining in bondage in our land.

Resolved, That, by giving his casting vote, as President of the Senate of the United States, for establishing a censorship over the press, and by pledging himself before his election, that 'he must go into the presidential chair the inflexible and uncompromising opponent of any attempt on the part of Congress to abolish slavery in the District of Columbia, against the wishes of the slaveholding States,' Martin Van Buren has been made the tool of the slaveholding power, and has proved himself utterly hostile to the principles of democracy.

Resolved, That Wm. Henry Harrison, by his attempt, while Governor of Indiana, to fasten slavery upon that territory—by his activity in legalizing slavery in the territories of Missouri and Arkansas,—by his speech, at a public meeting in Vincennes, Indiana, declaring it to be unconstitutional to discuss the subject of slavery,—and by his unwillingness to give his views on the subject of slavery when interrogated, but referring them to his past life, which has been characterized by a base subserviency to southern interest,—should be considered friendly to the system of slavery and directly hostile to the system of immediate and unconditional emancipation; therefore,

Resolved, unanimously, That it is the deliberate conviction of this Convention, that no Abolitionist can aid in electing either of the above named men to the Presidency of the United States without becoming recreant to his principles.

Whereas, human beings are held in slavery, particularly in this boasted land of liberty, in violation of the most sacred rights of our common humanity, and of the just and equal laws of God; therefore,

Resolved, That it is the high privilege and most solemn duty of every human being, without regard to color, sex, clime, or condition, in virtue of the common brotherhood of man, and the great law of love which demands of us an equal interest in the welfare of others with what we feel for ourselves, to use all righteous means to restore to our brethren in bonds that freedom of which they have been cruelly robbed.

Whereas, slavery is upheld by the combined action of nearly all the ramifications of society, united by a common bond of union, for the single object of giving strength and durability to this monstrous outrage upon human nature; therefore,

Resolved, That in order to counteract and remove the influences which thus gives vitality and power to this system, we must, if possible, unite an equally wide diversity of interests by some common bond,—upon a platform broad enough to contain the whole human family, for the purpose of concentrating the moral energies of the friends of freedom for an exterminating warfare against this most deadly enemy of our race.

Resolved, That the *Old Anti-Slavery Organization* furnishes this platform, where *humanity* can stand and battle for those rights which are the common property of all who wear the human form; by requiring of its members no religious or political test, or peculiar outward conformation, in order to entitle them to the *rights* of membership, but the simple belief of the universal sinfulness of slavery; and the wonderful success which has attended its labors for the slave, increases our faith from day to day, that, with the blessing of God, it will be the means of effecting the final emancipation of the millions who are now pining in bondage in our land.

Resolved, That all attempts to narrow down or destroy our noble platform, whether by "new organization," or disorganization, are to be regarded as hostile to the true interests of freedom, and should be frowned upon, and unqualifiedly opposed by every true friend of the slave.

Resolved, That the efforts which are now making by certain of the professed friends of the slave, to '*new-organize*' the Abolitionists of the country, by the destruction of the broad platform of genuine Anti-Slavery, including the formation of the Massachusetts Abolition Society, and the American and Foreign Anti-Slavery Socity, are a palpable departure from *original abolitionism*, and should be strenuously opposed by all who have the welfare of the slave at heart.

Resolved, That the charges which are brought against the American and Massachusetts Anti-Slavery Societies, of seeking to advance objects foreign to the question of abolition, such as non-resistance and woman's rights, technically so called, are, in the opinion of this Convention, utterly false and groundless, and unworthy of honorable minds, and are either the production of a diseased imagination, laboring under some strange hallucination, a mind palpably ignorant of the past action of these societies, and of the nature of our enterprise, or of a heart wilfully corrupt, and most obviously hostile to the glorious cause of liberty, for the advancement of which these associations have been formed.

Resolved, That we feel especial sorrow and indignation at the recent formation of the American and Foreign Anti-Slavery Society in the city of New-York, believing that the only reason which could be given at that time for its formation, which has not existed ever since the American Society was formed at Philadelphia, viz: the appointment of a woman to act on a Committee of the Society, is entirely insufficient to justify such a course, as well as utterly opposed to the spirit and genius of our enterprise; but if sufficient now, that it ought to have influenced to such an act, a year ago, since it has existed for an entire year.

Resolved, That we think the conduct of that Society, in taking a name so nearly resembling that of the old organization, is unjust, and exceedingly disengenuous, if not absolutely dishonest, as it will necessarily lead to frequent collisions, by confounding the two associations in the minds of the people, as well as in other ways; and it meets our most unqualified condemnation.

Resolved, That our confidence in the American A. S. Society, has increased rather than diminished by its action at its last annual meeting; and we heartily and cordially recommend it to the confidence of abolitionists throughout the world, as a faithful and efficient friend of the enslaved, standing on the old platform erected in 1833, and as an advocate for the largest liberty, by receiving into its bosom, on terms of perfect equality, all who love the slave, whatever may be their views of politics, or whatever physical conformation God has pleased to give them.

Whereas, the American Anti-Slavery Society has been treacherously deprived of its official organ, the Emancipator, by an unjustifiable exercise of power on the part of its late Executive Committee; therefore,

Resolved, That we have learned with high satisfaction that the present Executive Committee propose to issue immediately a new weekly journal, to be called the "NATIONAL ANTI-SLAVERY STANDARD;" and that we affectionately and earnestly invite the Abolitionists in every part of the country to extend to said paper that generous patronage which will be necessary for its support, and which, we doubt not, it will richly merit.

Resolved, That the prejudice which excludes the people of color in this country from those social, political and religious rights, which belong to them in common with every other portion of the human family, under whatever guise it may manifest itself, is a violation of Christian law, and of the great principles which lie at the foundation of our enterprize, and is one of the great supports of American Slavery; and that, consequently, it is the duty of every moral being, but especially of Abolitionists, to bear a faithful testimony against it, both by precept and example.

Resolved, That we will do all in our power to elevate and improve the condition of the colored people, by introducing them, on equal terms, into schools and seminaries, and every honorable occupation of life.

Resolved, That we earnestly entreat the several State Societies, auxiliary to the American Society, to render prompt pecuniary assistance to that Society, that it may have the means of vigorously prosecuting its appropriate work.

Resolved, That the government of the United States, in thrusting into prison and treating as felons the high-souled band of the Amistad, for acting on the principle that "resistance to tyrants is obedience to God," has given fresh occasion to the nations of the earth to hold us up to the indignant scorn and withering contempt of the whole world, as guilty of the grossest hypocrisy, in boasting ourselves "the land of the free, the home of the brave, and the refuge of the oppressed."

Resolved: That we regard with the deepest commiseration and sympathy the unhappy condition of these captives, and that, as members of the same human family, and as Christians we ought to make use of every righteous means, to prevent their being thrown into the hands of the Spanish authorities to be judicially murdered.

Whereas, The American and Foreign Anti-Slavery Society, in an "Address to the Friends of the Anti-Slavery cause throughout the United States and the World," has either expressly or by insinuation accused those, or some of those, who remain connected with the American Anti-Slavery Society, of having "identified" the latter Society with "the *private* opinions of individuals, as to the *inherent sinfulness* of human government, and the sphere in which females ought to act," or obtained "its official sanction to principles evidently foreign to any thing contemplated, or set forth in its Constitution;" and of designing to introduce "measures foreign to the original principles and designs of the Anti-Slavery enterprise, tending to divert the minds of Abolitionists from the cause of the slave, and the rights of the free people of color;" and has declared that "the same persons belonging to the Anti-Slavery ranks, who are contending for what they call 'women's rights'—civil and political of women with men—deny the obligation of forming, supporting, or yielding obedience to civil government, and refuse to affirm the duty of political action;" that "they contrived to bring to the late annual meeting of the Society a sufficient number of men and *women* to compose a majority of all the members present, to sustain their views and measures"—that "of the whole number present this year, *four hundred and sixty-four* were from the single State of Massachusetts!" and "styling themselves 'non-resistants,' they seem determined to carry forward their favorite theories and practices, at all events, even if the great moral enterprise in which they and we originally embarked, should retrograde;" therefore,

Resolved, That we feel constrained to express our astonishment at the publication, from such a source, of statements and insinuations so grossly untrue, and unworthy the character of honorable men, engaged in an enterprise of philanthropy, as the above and others contained in the same document, and to record against them our express and emphatic denial.

Resolved, That the Convention recommend, as a matter of expediency as well as principle, the appropriation of as small salaries to agents, editors and secretaries, as a wise reference to existing circumstances will allow.

From the Herald of Freedom.

The Annual Meeting.

Never perhaps since the commencement of the Anti-Slavery enterprise, has more interest been excited in relation to any one meeting, than has been felt as to the results of the Sixth Annual Meeting of the New Hampshire State Society. And whatever might have been the hopes or the fears of the friends or foes of the Society, both, we presume, have been somewhat disappointed; the one at their signal defeat, the other at their almost unparalleled success.

We cannot but congratulate our friends on what they have achieved, but we hope at the same time there will be no disposition to triumph over a vanquished foe. Certainly there will not be, if we have been actuated in what we have done, by principle, and not by unholy party feeling. When we consider the mighty influences that were arrayed against us, and all the preparatory movements on the part of those who have retired (ingloriously we fear) from our ranks, because our platform is so broad as to admit upon it "every human being who desires to co-operate with us in the redemption of the slave," when we look at the character and standing of most of those with whom we had to compete, "the sons of Levi"—the priests who *have* heretofore, and some who have not, been active in promoting our cause, of almost all denominations, we cannot but believe that it becomes us to say emphatically "what hath God wrought." To him (we say from our heart) be all the glory. "If it had not been the Lord who was on our side now may Israel say, If it had not been the Lord who was on our side when men rose up against us, then they had swallowed us up."

We should have been happy to have given our readers a full account of the meeting in this week's Herald, but the peculiarity of the circumstances prevented. It will be sufficient to say that the Anti-Slavery of New-Hampshire is still erect. That it has been called upon to defend itself from an attack more formidable than has been made upon the cause in any other State in the land, and manfully and successfully was the attack sustained. That the question is now settled that woman is part and parcel of the human race; and that while the Society is far from wishing to drag her before our public bodies, (as it is accused of,) it will never, if she chooses to come on to our platform in any position becoming a man, out upon her with gag or padlock, or with bloodhound drive her down to her kitchen, or to screen herself from the public gaze under her own bonnet. That the Executive of the American Society in transferring the Emancipator, the National Anti-Slavery organ, to the New-York City Young Men's Anti-Slavery Society, deserves the severest censure. That though they have the highest regard for the men whose names were thrown before the public by the Albany Convention as candidates for the Presidency and Vice Presidency, they cannot approve of the nomination, or any independent nomination, and recommend to the Abolitionists of this State, at the next Presidential election, to scatter their votes. That the Society approves of the Herald of Freedom, and regards "with admiration," the independent and fearless, and at the same time talented editor, N. P. Rogers, and authorizes the Executive Committee to continue him in the editorial chair. That for reasons set forth in a protest which was entered by certain individuals, mostly ministers, which we shall publish with the proceedings of the meeting, a new organization has been formed, as the protest affirms, on a *broader platform* than the old, (though that admits "every human being" who desires to stand upon it,) and we shall now have two State Societies, as in Massachusetts, to carry on a conflict upon slavery or one another until slavery or one of them shall fall. That the resolution inviting all persons, (male and female) to take part in the deliberations of the meeting, was discussed a *whole day*, and then decided by yeas and nays, 197 in the affirmative and 57 in the negative. That the officers of the Society for the coming year are—

President.

JOSEPH M. HARPER, Canterbury.

Vice-Presidents.

George Booth, Portsmouth.
T. P. Beach, Campton.
Samuel Eastman, Haverhill.
Jesse Merrill, Franklin
John M. Richardson, Durham.
Moses A. Cartland, Weare.
T. B. Moses, Somersworth.
Wales Kimball, Keene.
Luther Melendy, Amherst.
Benjamin Chapman, Cornish.

Executive Committee.

N. P. Rogers, Concord.
George Kent, Concord.
John B. Chandler, Concord.
Carleton Heath, Bow.
John W. Lewis, Concord.
Wm. Chamberlain, Boscawen.
David Morrill, Jr. Canterbury.
Moses Sawyer, Weare.
Samuel Burnham, Bow.
John R. French, Concord.
Philip Brown, Loudon.
John Q. Eaton, Weare.

Treasurer.

Amos Wood, Concord.

Recording Secretary.

Albe Cady, Concord.

Corresponding Secretary.

Parker Pillsbury, Concord.

We hope to be pardoned by our readers for not giving a more full account than the above, of the proceedings of this highly important meeting.

Nothing could exceed the interest that was felt during the whole of the first day while the resolution on who should be members, was under discussion. At three o'clock the Town Hall was literally *packed*. An immediate adjournment to the South Church was moved and carried. The assembly moved in a mass, and filled the Church.—Again we say, to God be the praise, "for his hand hath done wonderful things for us," whereof we are glad. Let Abolitionists "thank God and take courage." Through God they shall do valiantly. Some unfinished business was referred to the Executive Committee, which will receive their attention at their meeting on Thursday next, the notice of which they will see in another column.

Sectarianism.

"The same class of abolitionists who have been loudest against sectarianism, have, to our apprehension, employed themselves a great part of the time for a year past, (whether they know it or not,) to make the Anti-Slavery Society subservient to the smallest sect in the land."—*Friend of Man.*

The source of the above paragraph furnishes a key to its meaning. It charges the oldest Anti-Slavery Society in the country, and not a few others, with laboring to make the Anti-Slavery cause "subservient" to non-resistance. The charge is a serious one, and it is either true or false. If true, those who are guilty ought not to be spared from deserved condemnation; if false, it should be taken back. We will not question the sincerity of brother Goodell in making it, but we would fain reason with him, and endeavor to convince him how unjust and cruel it is thus to charge his old associates and fellow laborers with an offence of which they are as innocent as himself. Have the members of the "small sect" to which brother Goodell alludes demanded or received more at the hands of their Anti-Slavery brethren than the members of the larger sects? What have they asked, but that their peculiar opinions on topics not connected with the Anti-Slavery enterprise, as originally organized, should not be made an object either of approbation or animadversion upon the common platform? What have they sought to do, but to keep out of the cause a "foreign" topic? Have they not in many cases refrained from defending themselves when assailed, that they might avoid even the *appearance* of a desire to identify the cause of the slave with their peculiarities? And having done this, is it not unjust to bring against them the charge of pursuing the opposite course? Thus we view it, and we marvel that brother Goodell should be found expending his energies, *as an abolitionist*, in waging an exterminating war against the "smallest" and most unpopular "sect" in the land—a "sect," too, which recognizes the fundamental doctrine of abolitionism, viz: that slaveholding is in all cases sinful, and that every slaveholder is bound instantly to repent.—*Liberator.*

New-York Legislation.

We publish to-day, with great pleasure, the act of the Legislature of this State for the protection of our citizens from being kidnapped into slavery.

Who would have believed that the *par excellence* "DEMOCRACY" of the legislature would have been opposed to so necessary and so *democratic* a measure? But so it is. More than this, the Albany Argus glories in the fact, and seeks to bring odium upon its political opponents for having carried the measure! In the mean time, it is a satisfaction to know that not a few members of the democratic party, including some of the most gifted advocates of its general measures, are heartily sick and ashamed of such democracy. We have just now received a letter which would cause the editor of the Argus, and his trained band of democratic serviles, to "make saucer eyes upon one another," if we had permission to publish it with the name of the writer. Little do the Albany junto know of the leaven that is at work among the democracy of whom they affect to be the representatives and the guardians. If one defeat will not teach them, let them prepare for another—and for a revolution among themselves, which shall place another set of leaders at the helm.—*Friend of Man.*

"*An act more effectually to protect the free citizens of this State from being kidnapped or reduced to slavery.*"

The people of the State of New-York, represented in Senate and Assembly, do enact as follows:

Section 1. Whenever the Governor of this State shall receive information satisfactory to him, that any free citizen, or any inhabitant of this State has been kidnapped and transported away out of this State, into any other State or territory of the United States, for the purpose of being there held in slavery; or that such free citizen or inhabitant is wrongfully seized, imprisoned, or held in slavery, in any of the States or Territories of the United States, on the allegation or pretence that such person is a slave, or by color of any usage or rule of law prevailing in such State or Territory, is deemed or taken to be a slave, or not entitled of right to the personal liberty belonging to a citizen, it shall be the duty of the said Governor to take such measures as he shall deem necessary to procure such person to be restored to his liberty and returned to this State. The Governor is hereby authorized to appoint and employ such agent or agents as he shall deem necessary to affect the restoration and return of such person, and shall furnish the said agent with such credentials and instructions as will be likely to accomplish the object of his appointment. The Governor may determine the compensation to be allowed to such agent for his services besides his necessary expenses.

Sec. 2. Such agent shall proceed to collect the proper proof to establish the right of such person to his freedom, and shall perform such journey, take such measures, institute and procure to be prosecuted, such legal proceedings under the direction of the Governor as shall be necessary to procure such person to be restored to his liberty and returned to this State.

Sec. 3. The accounts for all services and expenses incurred in carrying this act into effect, shall be audited by the Comptroller, and paid by the Treasurer on his warrant out of any monies in the Treasury of this State not otherwise appropriated. The Treasurer may advance on the warrant of the Comptroller to such agent, such sum or sums as the Governor shall certify to be reasonable advances to enable him to accomplish the purposes of his appointment, for which advance such agent shall account on the final audit of his account.

Sec. 4. This act shall take effect immediately.

State of New-York, May 12, 1840.

This bill having been read a third time, Resolved, That the bill do pass.

By order of the Assembly,

GEORGE W. PATTERSON, Speaker.

State of New-York, in Senate, May 14, 1840.

This bill having been read a third time, Resolved, That the bill do pass.

By order of the Senate,

F. A. TALLMADGE, President pro tem.

Approved, May 14, 1840.

WILLIAM H. SEWARD.

The application of Messrs. Johnson, Tracy, and Barber, to be refunded the monies ($583) expended by them for the recovery of Isaac Wright, was unsuccessful. It was reported against by the Committee on Claims, on the ground that to allow the claim in that case, would be the means of reviving and calling into life an indefinite number of similar claims that have long since gone to sleep.

I have to-day laid before the Governor all the papers I had in my possession, touching the case of Stephen Dickerson and Robert Garrison, the companions of Isaac Wright, who are yet in the jaws of slavery—among other papers the letter written to you in March last from New Orleans, by J. C Smith, which brother Johnson sent to me to be laid before the Committees of the Assembly, but which I again got from that Committee for the benefit of the Governor.

Governor Seward will doubtless act in the case without delay. I gave him names to correspond with in New-York.

Yours, &c.,

WILLIAM YATES.

The Commencement of Another Year's Campaign.

We were told by some of our brethren who thought it best to leave us and join the new organization, at New-York, that now, since the division, we should have peace. As for them, they desired no controversy, and they had solemnly resolved to indulge neither in "crimination nor recrimination." We said nothing, but thought we should wait and see.

The last week has brought the first papers since the division in New-York, and we have had an opportunity of seeing the spirit with which our brethren who have seceded commence this year's campaign. The old organization seems to be the grand enemy, and "extraneous matters" the points of attack.

First comes the Massachusetts Abolitionist, and expends one week's ammunition, at least, upon the old structure. Then the Friend of Man directs a few scattering shots.

The Emancipator comes next, and after giving the American Anti-Slavery Society the "palpable untruth," right in the teeth, and aiming a shot at what it calls their "slang," it lets them off.

Then the fire is opened from a new battery, and the reverberations of the Anti-Slavery *Reporter* are heard throughout the entire borders of the camp. After concluding an account of the proceedings of the new Society with an exhortation to avoid "crimination and recrimination," it opens a regular stream of fire upon the old organization, in an official "Address."

This is all very well in the estimation of *some* of our friends who surround us. But if we speak what the truth suggests in *reply*, why then, forsooth, we are engaging in hurtful "controversy," and "abusing" our "brethren," "instead of laboring for the slave." Nay, we are not certain but

From the Vermont Telegraph.

The Division in the Anti-Slavery Ranks.

Is the occasion for remarks and speculations among friends and enemies. It has been my own aim to say the least in the case that duty would allow. I may have erred, hitherto, in not saying enough. My opinion has been one and the same, from the beginning—and that is, that the Anti-Slavery platform, laid in 1833, *in* the Constitution and Declaration of Sentiments adopted by the Convention which organized the American Anti-Slavery Society, is broad enough for every true Abolitionist in the land to stand upon. Every man, woman and child, from whatever State or section of country, of whatever color or clime, of whatever party in politics, or sect in religion, may consistently, confidently, and confidentially gather under the broad banner then and there thrown out, and battle against the common foe of freedom and humanity.

While I shall always cherish tender and peculiar feelings towards those whose hands were set, with mine, to the abovementioned instruments, it is not a little wonderful—indeed it is unaccountable to me, that three of that precious band have broken away and organized anew, on *such pretexts*. One of these three says, if he has been rightly reported, that it was never contemplated, at the organization of 1833, that females should have so active a part in the doings of the Society as has latterly been assigned them. Whatever may have been *contemplated* by the brother, the *facts* are these:—*Lucretia Mott* and other females attended during the sessions of that Convention, and addressed the meeting repeatedly, much to the edification of all present, so far as there was any expression that I recollect. I do not remember to have heard a word of dissatisfaction manifested.

And if there are those who hold to keeping women silent—according to their own views of apostolic requirement—it appears plain to me that their consciences ought to have been satisfied with their recording their protest. I cannot see that there was need of their jumping from the platform, and running away. If their consciences required them to do all this, I charge it upon their consciences that they were severe with them above what is written. On the other hand, if they have done more than their consciences required, it appears to me to have been unwarrantable supererogation. Every thing that conscience would yield should have been yielded; that the phalanx be not broken.

As many as think that it is out of place for females to speak and act in moral and religious societies, with males, should, by all means, have the privilege of saying so. Although they have no protest to enter against females aiding in governing and educating the rising generation, in the family and school, or against their swaying the sceptre on the throne of the kingdom—still, if they see cause to protest against their having a voice in moral and religious assemblies for the extermination of sin, let their protests be recorded. To their enjoying this privilege, I am sure none would object. With the full enjoyment of this privilege, I do think all ought to have been satisfied.

As I view it, there is specific action in this cause, appropriate to every class and condition of human beings, by themselves—for one sex, and for the other—for this, that, and the other sect and denomination. At the same time, I believe there is common ground for all "*persons*" of whichever sex, and of whatever class, sect, or denomination; and that ground I believe to be occupied by the American Anti-Slavery Society.

I have felt called upon to say thus much at this time, to let it be known distinctly where I stand. I may say more, from time to time, as duty and circumstances may require. In the mean time I hope always to be found charitable and conciliatory, so far as truth and principle will allow, and no farther.

From the Union Herald.

The New National Organization. We have made our readers acquainted with some of the facts connected with this painful event, while we have refrained from giving an expression of our views in regard to the merits of the bone of contention between the old and new societies. The '*woman's rights*' question is the ostensible reason given by the new organizationists, for seceding from the Society. We do not design, at present at least, to engage in the controversy concerning this contested point; but still, it is our duty to express an opinion to some extent, in relation to the conduct of those who have made a breach in our ranks. As individuals, as men, as Abolitionists, as Christians, we highly esteem many of those who have '*gone out from us*,' but we cannot sympathize with their course. We cannot believe that they had any just cause for their movement. Admit to the full extent of their professions, that they believe in the utter impropriety of women acting in concert with men, in transacting the business of the society; what then? Will that fact justify them in rending in twain our hitherto prosperous Parent Society? Where is their professed spirit of Christian forbearance? Where their ardent love to the holy cause of freedom? To us it appears to bear too near a relation to the abounding sectarianism which has made the present church a bye-word, a hissing, and a reproach. How can they secure the confidence of the public to their honest integrity to pure liberty—truth? Do they say that Bro. Garrison and his friends were wrong in urging what they esteemed women's rights? Admit it, if you please. What then? Should they have been so highly offended at their brethren for what they supposed was a wrong, that they will refuse to fellowship them? Let this spirit be carried out, and what will be the result? We may bid farewell to all organized action. We may write Ichabod upon every organized moral and religious system in the world.

Will it be said that we can act more efficiently by acting separately, since we could not act harmoniously in concert? So say the sects in religion; and in so saying they pervert the laws of God, and render themselves obnoxious to his wrath. If we cannot act together, then it is time that we ceased to act at all, till we have purified our hearts and become more thoroughly imbued with the spirit of Christ.

We ask the readers of the Herald, how long, with the painful evidence before them, will it take to convince them that the great foe with which we have to contend, is SECTARIANISM.

Be not deceived—Think for Yourselves.

When we form our opinions from a superficial view of things, we are liable to be greatly misled.—The recent division in the Anti-Slavery ranks, has led many to imagine that the cause of Emancipation is waning. All such conclusions arise from superficial examination.

The Abolitionists may be divided into many sects, but abolitionism, in the true catholic sense of the term, never had so powerful a grasp on the soul of the American Nation, as at the present time. Infidels, have many times anticipated the downfall of Christianity from the wars of the sects—but have been as yet, and will as often be disappointed hereafter. They who do not perceive an increasing aversion to the system of slavery, even in anti-abolitionists—they who do not discern a settled determination in many minds to resist it, even in those who have not committed themselves with any organization—they who do not know that the hearts of the most distinguished and consistent Abolitionists are animated with a courage and confidence, independent alike of internal feuds, and pecuniary embarrassment; they who do not reflect on the amazing strength of great and immutable principles, in their silent but steady persuasion of the public mind—*they* cannot form a just estimate of the prospect and actual condition of this great moral enterprise.—*N. Y. Evangelist.*

Treasurer's Report.

American Anti-Slavery Society, in account with S. W. Benedict, Assistant Treasurer, Dr.

Cash paid out from May 7, 1839, to May 12, 1840.

For paper and printing the Emancipator,		5,443,37
For " " " " Human Rights,		68
For Books, Pamphlets, and Tracts published and purchased,		17,127,27
For Cartage, Fixtures, Postage, Rent, Advertisements, Envelope Paper, &c.		2,491,95
For Secretaries, Editor, and Agent, salaries and expenses,		18,781,39
For Assistance in Office,		869,97
On Loan Account, Interest, and Discount,		3,215,10
		$47,929,73

Cr.

May 8, 1839		
By cash on hand,		2,841,84
By cash received from Maine,	145,00	
From New Hampshire,	197,75	
" Vermont,	874,19	
" Massachusetts,	2,038,53	
" Rhode Island,	162,17	
" Connecticut,	973,44	
" N. Y. City, 2,294,50		
" Other parts of N. Y. State, 11,600,38	31,894,88	
" New Jersey,	532,72	
" Pennsylvania,	1,929,63	
" Maryland,	50	
" Delaware,	205,00	
" Ohio,	785,04	
" Illinois,	152,69	
" Michigan,	69,00	
" Canada,	100,00	
" West Indies,	376,12	
" Great Britain,	301,88	
		22,728,54
For the Emancipator,	3,187,01	
" Human Rights,	15,57	
" Books and Pamphlets sold,	19,157,27	22,359,85
		47,929,73

New-York, May 12, 1840.

Publishing Agent's Report.

Bound volumes and pamphlets published and purchased by the American Anti-Slavery Society from May 8, 1839, to May 12, 1840.

	Copies.	
Bound volumes published, 12,910		
" " purchased, 3,273		16,183
Pamphlets published, 232,277		
" purchased, 13,463		245,740
Tracts published,		25,472
Circulars published,		12,156
Human Rights published,		6,000
Emancipator, "		211,600
Total,		517,151

From the Liberator.

New Hampshire Erect!

On Tuesday of last week, in company with our much esteemed brother, C. C. BURLEIGH, we went to Concord to attend the Sixth Annual Meeting of the New-Hampshire Anti-Slavery Society. The weather being pleasant, and nature in her most gorgeous robes, the ride was refreshing to both body and spirit. On arriving at Concord, we were introduced to the family of brother Amos Woon, whose generous hospitality we enjoyed during our stay in the place. Brother Collins was on the ground a few hours before us, as were also our new-organized friends, Phelps, St. Clair, Cummings and Tracy. We found such of the friends as had arrived, in much doubt as to the result of the next day's conflict. No special effort (with the exception of the trumpet-blast in the Herald,) had been made to secure the attendance of the true and tried friends of the cause; while it was well known that the disorganizers had made strenuous efforts to rally all who were 'dissatisfied' with the bold and fearless course of brother Rogers. Besides, a Congregational Convention had been held on that day, (Tuesday,) and it was known that a large number of the clergy, (who constitute, there as well as here, the vanguard of new organization,) had come together with a full determination, if possible, to remove brother Rogers from the editorial chair, and take the management of the Society and its paper into their own hands. Under these circumstances, our friends, though in a very calm frame of mind, were still in a state of suspense, which could be relieved only until the actual result of the contest should be made known.

The Society assembled at the court-house, on Wednesday morning, at 10 o'clock. The room was thronged with delegates and spectators, whose countenances indicated the deep interest they felt in the proceedings which were about to take place. The President, Rev. Jonathan Curtis of Pittsfield, took the chair, and after a brief allusion to the importance of the object for which the Society had come together, addressed the throne of grace. After prayer, brother T. P. Beach of Campton, introduced a resolution, in the usual form, inviting all persons, who approved the principles and measures of the Society, to take part in its deliberations. This resolution the Rev. Mr. Putnam of Dunbarton moved to amend, by adding to it the same phrase which, by a clerical manœuvre, was tacked to the invitation of last year, viz: '*according to former usage*;' intending by this indirect method, to confine the invitation to those of his own sex. Subsequently, however, this motion was withdrawn, and a substitute offered in its place, inviting '*gentlemen*' only to act in the meeting. This substitute was in the words of a resolution adopted at the First Annual Meeting of the Society. Thus the friends of new organization, as usual, forced a discussion of the 'woman question.' We shall not attempt to give a sketch of the debate which ensued, and which occupied nearly the whole day. The arguments on both sides were mainly the same that have been urged on former occasions. The debate was conducted, perhaps, with as much courtesy as could be expected; but our new organization friends from Massachusetts undertook to carry their points by appeals to the prejudices of the people against non-resistance. The conduct of the President was exceedingly unfair and dishonorable. He suffered Messrs. St. Clair and Cummings to range as wide as they pleased, and to assail non-resistants without interruption; but on the other side would allow no latitude whatever—in several instances calling speakers to order by a furious rap with his fist upon the desk, and commanding them to sit down! It was not until appeals had been made to the meeting, and his decisions in one or two instances reversed, that he presided with any tolerable degree of impartiality.

The strong argument in favor of excluding women was, *usage*. This argument was most triumphantly met and refuted by brother BURLEIGH. The true question, he said, so far as it related to membership in the Society, was not, whether women should be admitted, but whether they could be rightfully excluded. He contended that the Society could neither admit nor exclude them by a vote, for the conditions of membership were defined in the Constitution, and could not be changed without an alteration of that instrument. Admitting that women had not previously acted as members of the Society—that could not alter or diminish their *right* to do so whenever they pleased; and they had the same right to meet by themselves and exclude those of the other sex, as the men had to take the same course in respect to them. If women had not heretofore availed themselves of their rights under the Constitution, the *Society* could not be said to have had any usage in respect to them. Their standing aloof was a usage not of the Society, but *their own*. The usage of our Societies on this subject,—if, as was contended on the other side, women had not acted as members until recently,—did not begin until attempts were made to exclude them; and the current of usage since that time, both in the National and State Societies, had, with a single exception, gone against their exclusion.

Messrs. Cummings and St. Clair (and Mr. Phelps also, if we mistake not,) argued strenuously in favor of excluding the women, on the ground that, by refusing to do so, the Society would act on the same principle with the Non-Resistance Society, which they pronounced to be the smallest and most insignificant sect in the world! These brethren seemed to forget that this same small and insignificant sect was also in favor of immediate emancipation; and consequently, that if their argument was good for anything for the purpose for which it was urged, it would be equally so against a resolution affirming that doctrine. They seemed also to forget, that if the Society excluded the women, it would act in accordance with a principle held by other sects, and embraced also by every slaveholder in the land! Perhaps, however, an agreement with slaveholders would be preferred by them, to an agreement with non-resistants!

The debate was not brought to a close until late in the afternoon, when the question was decided by yeas and nays: 58 gentlemen voted to restrict the invitation to those of their own sex, and 197 individuals recorded their names in favor of inviting all persons who approved the principles and measures of the Society. Of the latter 33 were females. The result disappointed one side as much as the other; but the disappointment was not quite as agreeable to our new organization friends as it was to their opponents.

The Society, after appointing several committees, adjourned till the next day. In the morning, Mr. Curtis again took the chair, and prayer was offered by Hiram Cummings. No sooner had Mr. Cummings uttered the concluding 'Amen,' than the Rev. F. P. Tracy took the floor and introduced a series of resolutions on political action, the design of which was to embroil the Society in a discussion on the subject of non-resistance! And this, too, after Mr. T. and his friends had determined to secede! The Society having appointed a Business Committee the previous day, did not countenance this irregular mode of presenting business, but referred the resolutions to that committee. Mr. Curtis then resigned the chair, and Joseph M. Harper, late member of Congress, was appointed President pro tem.

Of the subsequent proceedings of the Society, we can speak only in general terms. Resolutions of the most thorough character in relation to the church and ministry, and on other topics, were adopted with great unanimity. The debate on those first mentioned was of deep and thrilling interest. It is no disparagement to others to say, that brother Collins spoke with eloquence, and made a powerful impression upon the audience. The course of brother Rogers, as editor of the Herald, was approved by a unanimous vote! We shall probably publish a portion of the resolutions next week.

On Thursday evening, brother BURLEIGH delivered an address to a large assembly in the Baptist meeting-house. We were not present, but we have been told by those who heard him, that he spoke with great eloquence and power.

Of the movements of the seceders we know very little. We understand, however, that they organized a new Society, and made arrangements for starting a new paper, to be called the 'Abolition Standard.'

On the whole, the meeting was one of the best that we ever attended. The resolute and fearless spirit of our New Hampshire friends is certainly worthy of all praise. They have achieved a glorious victory, and we doubt not they will go forward with the same zeal and determination which have marked their course hitherto.

The Meeting.

At a meeting of colored citizens, favorable to a call for a State Convention, held in the city of New-York, May 29th, 1840, C. B. Ray in the chair, and C. L. Reason Secretary, the following resolutions were unanimously adopted.

Resolved, that a Convention of the colored people of the State of New-York, be invited to assemble at Albany on the 3d Tuesday in August, to consider their *political condition*, and to adopt such measures as will be calculated to remove their disabilities, and that a call be issued to that effect.

Resolved, that Charles B. Ray, John J. Zuille, Theo. S. Wright, Charles L. Reason, and Timothy Seaman, be a committee to prepare a call in the spirit of the above resolution, and also to correspond with gentlemen in other places throughout the State, to interest them in the object of the Convention.

A CALL FOR A CONVENTION OF THE COLORED INHABITANTS OF THE STATE OF NEW-YORK.

Fellow-Citizens,—We issue this call, to invite you to attend a State Convention, to be held in the city of Albany on Tuesday the 18th day of August next.

The primary object we have in inviting you to assemble is, to take into consideration the political condition of our people in this State, and to adopt such measures as can be simultaneously carried out by our brethren in every section of the State, to obtain a relief from those political disabilities under which we labor.

The principal legal disability which affects us is, our deprivation of the free exercise, in common with other men, of the elective franchise. A free suffrage is the basis of a free government, the safe-guard of a free people, the strength of the strong, the defence of the weak, a powerful auxiliary to respectability, wealth and usefulness;—and just in proportion as men are deprived of this, they are shorn of their strength, and are subject to poverty, disgrace, and abuse.

We are convinced, fellow-citizens, that not only our political, but our depressed condition in all other respects in the State, owes itself, not in the least sense, to the fact that we are politically weak, not possessing the unrestricted use of the elective franchise. The body politic see in us, therefore, no favors to court, and nothing to fear. It is to them a matter of no concern, what may be the abuses we suffer, or how unhappy our condition.

You are aware, that while other citizens have a free and unrestricted use of the elective franchise, a property qualification is required on our part, in order for us to exercise this right, so important to a free people, and without which a man cannot be considered, in a democratic sense, a *freeman*. This invidious requisition to the exercise of a birthright privilege, weakens our standing as citizens of the State, and subjects us to all the consequent inconveniences. It also degrades our population, because it virtually lowers us in the scale of humanity, and reflects disparagingly upon our character. To seek a removal of this radical evil, is the object of calling you together in convention.

There has been no time so favorable for us to meet for the above object, as the present season. There is evidently a redeeming spirit abroad in our State—an increasing disposition to stand by, and defend the weak against the strong, as the noble acts of the Legislature regarding *our* protection as citizens, clearly indicate. Ought we not, then, to avail ourselves of this favorable indication, and come together to take some decisive measures to lay before the next Legislature our grievances, with a view to produce further action on their part, for our political disenthralment?

To facilitate the business of the Convention, it will be necessary that statements setting forth the legal and other disabilities of our people in different parts of the State, be presented at the Convention. To further this object, we invite all who expect to be present, to collect such statements, and also statistical accounts of the property, real and personal, public buildings, with their value, &c., owned by our people, and the condition of the people in morals, as compared with former times.

We therefore urge upon colored men in all sections of the State—men in all circumstances—if you possess self-respect—if you love liberty—if you appreciate your own rights—if you wish for political and moral elevation—if you have any interest in the prosperity of our people—if you have any regard for the welfare of your children—for the welfare of the State and of the Nation, to assemble at Albany on the 18th of August next.

We call upon the farmer to leave for a while his harvesting, and repair to the assemblage of his brethren. Let the mechanic leave his workshop, to share the toils of a general council. Let the laborer and the working man be seen crowding the avenues that lead to the place of assemblage. Let every portion of our great and growing State, where lives a single object of oppression, be represented. We call upon the people in every city, town, and village to represent themselves in that Convention. Let the aged and the youth—all—all—be found at the above place, on that day. Come up, fellow citizens, from Suffolk to Erie, from Clinton to Steuben, and let us engage together in a common interest.

(Signed)

NEW-YORK CITY—Chas. B. Ray, The. S. Wright, John J. Zuille, Chas. L. Reason, Timothy Seaman, William P. Johnson, Philip A. Bell, Henry Stoutenburgh, D. Elston, Thomas Downing, Thomas S. Sidney, Frederick Olney, P. H. Reason, Z. S. Barbary, T. Van Ranslaer, Pres. of the Long Island Convention, R. F. Wake, J. H. Henderson.

WILLIAMSBURGH—William J. Hodges, Willis Hodges, Henry Davis.

BROOKLYN—Augustus Washington.

JAMAICA—S. V. Berry, Wm. Ranty.

FLUSHING—Aaron Wood, Rev. Mr. Moore.

KINGSTON—Wm. Hausbrouck, T. Harley.

ALBANY—Rev. J. T. Raymond, R. Thompson, jr.

TROY—Wm. Rich, Henry H. Garnet, A. Theuay, Jacob Brown, Wm. S. Baltimore, George B. Morton, Marshall Jones.

GENEVA—Rev. John Niles, J. W. Duffin.

ROCHESTER—Rev. Thomas James, W. L. Brown.

BATH—Rev. John Tappan.

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, JUNE 18, 1840.

Our Motto.

"*Without Concealment—Without Compromise.*"

We adopt this motto for several reasons. In the first place, it affirms our policy of action. The reform in which we labor, is in harmony with the design of God in creating man. It aims at the establishment of perfect liberty of mind and body. It aims to subvert a system of despotism which destroys the power of self-elevation in the scale of intelligence—which, with the highest arrogance, sets at nought the present relations of life, and the ultimate destinies of the human soul; despising all charities whatsoever of nature, civilization, religion, name, and kindred. It aims to overthrow a system of dark and iniquitous cruelty, which comprehends all forms of bodily and mental torture, and which constitutes at this day the direst calamity that afflicts the human race. Such is our object—we conceal it not, but affirm it in the broad light of day. Nor do we conceal the means by which we labor to attain it;—the diffusion of knowledge—the promulgation of Truth in all its plainness and severity,—the unceasing vindication of right, fearless alike of legal despotism, public and private calumny, civil, social, or religious persecution. Error alone seeks concealment. Slavery is an endless labyrinth of error and crime. Truth is the only power adequate to strip it of all disguise, and to expose its countless deformities. We do not ask or desire any aid that is not in perfect consistency with Truth; and our confidence is as strong that no other is required, as that no other is sufficient. We are sensible of the magnitude of the work before us,—our pledge to withhold not our hands till it be accomplished, has not been affirmed idly. We are aware that it involves the necessity of a moral revolution in the public mind comparable only with that which was effected by the advent of Christianity. The greatness of the task shall nerve our souls to higher exertion—to greater self-sacrifice—to more enlarged action—to more constant and generous zeal—to more determined perseverance;—and our confidence of ultimate triumph is as fixed as our belief in the overruling providence of Him, by whose blessing that triumph will be achieved.

Our opposition to Slavery being based on *principle*, cannot in any degree be affected by adventitious circumstances. Even if we possessed the *power*, we have no *right* to compromise the eternal principles of Justice and Truth. The force of existing prejudice is such, that our entreaties, rebukes, and admonitions, may be rejected and despised by a nation whose present life is nourished from the well-springs of slavery; but they shall not cease to go forth in perpetual warning—they shall not cease to fall on the understandings and the consciences of men, and to make their strong appeal in behalf of groaning millions. The spirit of compromise is incompatible with a just regard for the rights of our fellow-men. We are told that our measures are too extravagant—that they reach after impossibilities; that the rigid application of our principles to the existing condition of things, would involve the country in general calamity; that the foundations of society would be subverted; that a dissolution of civil government would ensue, and general anarchy be the inevitable result. We reply, as before, that we have no *right* to compromise the laws of eternal Justice. We cannot forsake the counsels of Omniscient Wisdom to follow after those of mercenary demagogues in church or state. With whatever moment present relations may be invested, however fraught they be with consequences, calamitous or beneficial, we must yet follow with implicit obedience the dictates of that infallible guide who seeth beyond the present into the future, and whose laws are determined with reference to the happiness of man through endless generations. An honest policy would reject all compromise of principle in regard to Slavery, as being liable to extreme uncertainty in its results. Measures based on human laws and human selfishness, must necessarily be exposed to defeat in proportion as these are subject to change.

Our Motto is apposite to the emergency in which we adopt it. It contemplates the past, and looks forward into the future. In the early days of Anti-Slavery effort, the most delightful harmony reigned in our councils. Differences of opinion were freely tolerated, and in the simplicity and singleness of heart which *then* prevailed, such toleration was proved to be entirely compatible with the highest efficiency. The freest minds in the nation became imbued with a generous zeal to labor for the enslaved. The tide rolled on, and carried with it men of all denominations in the Church, and of all parties in the State. The hitherto impassable barriers of sectarianism were broken down. The same moment that saw men of diverse opinions and education uniting in philanthropic zeal on the Anti-Slavery platform to break the fetters of the American slave, saw at the same time themselves enfranchised from the bonds of religious bigotry, and rejoicing in the common fraternity of mankind. Is it surprising that in the rapid accession of our numbers, there were some whose convictions were not fully matured, and who did not or could not see whither their new position would lead them? Was it not obvious even at that early day to the philosophic observer, that the very freedom of inquiry then instituted would naturally flow on in diverging channels, and new subjects of investigation be suggested, giving rise to new differences of opinion? He is ignorant of the philosophy of reform, who sees not in this but one of its inevitable collateral results. Certainly, no censure devolved on those who found themselves thus unexpectedly led into the examination of various other questions connected with human happiness. The fault, and it was indeed a *great* fault, lay in the non-toleration of the differences which thus arose. That last and most difficult lesson of Christianity, *universal toleration*, was not yet so deeply impressed on the minds of many warm-hearted Abolitionists as to prevent its divine maxims from being swept into oblivion by the returning waves of sectarian prejudice. Thus was sacrificed one of the original and true elements of Anti-Slavery harmony. We might forcibly illustrate the worth of our motto, by tracing the progress of secession from this first compromise of our constitutional rights; but we forbear. Henceforth, we must guard this point of attack with more sure vigilance.

The Address of the American and Foreign Anti-Slavery Society, if no other evidence existed, were enough to prove that the spirit which has long vexed our associate bodies was too deep and insidious to admit of the co-existence of harmony. It proves also the necessity of what has occurred—a separation. Elements so adverse could retain nothing long in common. We fervently hope each may now gather to itself all its affinities. The constitutional craft of the clergy will then find its own latitude, and be less exposed to the curious scrutiny of independent minds!

We believe it to be essential to success, frequently to recur to the original ground of our organization. It is eminently characterized by a free and unfettered spirit; it occupies a moral elevation, far above the strife of party; it leans to no sect, tolerates no dogmas, sanctions no concealment, contemplates no compromise. Notwithstanding concurrent adverse circumstances, we have abundant cause to thank God that it has been made useful in promoting just and enlarged views of human obligation, and in exciting a spirit of indefatigable inquiry into the multiplied relations of social life.

Our course now is plain, and we shall pursue it with strict reference to its object. The rocks of *concealment*, and the mists of *compromise*, are behind us—before, shines the beacon light of Liberty and Truth.

Division for the sake of Union.

We perceive over the signature of S. W. Benedict, in the last Emancipator, what purports to be a correction of a clause in the address of the American and Foreign Anti-Slavery Society. It gladdened our hearts to see some small sign of "returning reason" on the part of the seceders. It is well that they corrected it. As it stood, it was the most palpable and bare-faced falsehood that men of respectability and worth ever put forth. It would seem, that those who went out from among us were very desirous of peace, to propagate and give currency to that which was false. But we are glad the New Organization has shown its true colors. We respect it for commencing the war openly and boldly, though we are sorry that it should have made so great a mistake as to suppose that telling untruths about us was the best way to conciliate us. The friends of the cause will see that all is not gold that glistens, and that high sounding professions of good will, are not quite the thing. Misrepresentation will not go any longer. We have a journal of our own, and we can and shall deal plainly, and candidly, and truthfully, with the public in this matter of difference. We can throw our thoughts out before the public mind, and if their vision is dim, we have an eye salve that will make them see, and we think they will apply it. We feel much disposed to say to all, and singular the *gentlemen* on that side of the house, "PAX VOBISCUM," but at the same time we are determined that the only terms on which a contest upon matters of difference shall be avoided, shall be the cessation of slanders against us in order to arouse the popular prejudice and thus injure our cause. It will be greatly conducive to peace and good feeling on both sides to be careful in the statements we make. We have no objection to the New Society's making the most they can by catering to a rotten public sentiment, as respects the public action of woman in Anti-Slavery meetings. All this is fair subject matter of discussion, and we are willing to pick up the glove of any clergyman or layman, and meet the terrors of St. Paul, who had the hardihood to have female laborers with him in the gospel, "contrary to nature and true modesty." But FALSEHOOD will not slip through our hands unrebuked. The simple statement of the facts is this: there were 467 delegates from Massachusetts. Twenty-seven, all told, comprised the Non-Resistants. Our friends in their zeal to make the most of that stale and worn out rallying cry made the insignificant mistake of 437. The man who drafted the address, were he a man of business, would be a rather unsafe accountant. We are not a Non-Resistant Society; our organ is not a Non-Resistant organ. We answer the charge thus, *once for all*: in all cases of collision they must, as in this, be the aggressors.

We wait for the next number of the Reporter. Will the editor of that journal please to make the correction.

Colored Convention.

We see by the Colored American of June 13, that a Convention of colored citizens is proposed to be held, August 13, to take into consideration their condition.—If our friends, who are taking the lead in this measure, will allow a word or two, we will just say to them, do not hold such a Convention. We are not opposed to the holding of a Convention for the purpose of seeing what can be done to remove the disabilities of our friends the country over; but we oppose a Convention of colored citizens. We oppose all exclusive action on the part of the colored people, except where the clearest necessity demands it. We think if such a Convention meets, the main obstacle, upon thorough investigation, will be found to be the wicked and damnable *prejudice* that exists against them, eating into their bones, as it were, by fire. And who is not sharp-sighted enough to perceive, that every thing that tends to separate the colored people from the whites, aids in building up an impassable barrier to their progress. Now our friends may be compelled to act separately in schools and churches and benevolent associations, or do worse. Partial improvement and knowledge are better than ignorance and vice; and, as such may be obtained and enjoyed by the use of efforts which, under other circumstances, would be highly impolitic, why should our friends make a move of this kind? Is it not the grand object of our enterprise, to show to the world that our struggle is for *great rights*? Are we not purposed to overthrow any and every arrangement of society that hinders us from the attainment of this end? And is not the exclusion of worthy men from the pale of society, from its blessings and privileges, on account of their *complexion*, the worst form of despotism—the meanest and most unjustifiable form of tyranny? Ought not such a state of public sentiment to be frowned down by every man who feels that he is the image of his God? Most certainly! Then, why should our friends seek to put themselves in a position, to say the least, that looks like an admission of the rightfulness of such lines of demarcation? Out upon it, brethren! A man is A MAN, and the rights of man are what we are seeking to procure. Where, then, is the goodness or depth of that philosophy that leads you to separate yourselves for an hour from those who are your coadjutors in this great work. Be not impatient! "Haste makes waste." The fetter galls and cuts deeply, but we cannot unlock it instantly. In your desire to become freemen, to feel the spirit of manhood come over you and strengthen and invigorate you, be careful that you do not tear down what you build up. You cannot be free until community shall see and feel that you are *men*. They do not feel it yet. The time will come when they will acknowledge it.

"There is the voice of many a mighty spirit,
Loud as the echo of three thousand years,
And a tumultuous world stands mute to hear it,
Like a lone man who in the desert hears
The music of his home."

That voice gathers strength daily. It is being heard above the din and confusion of battle, and is sinking deep into the hearts of those whose ears hear the thoughts it utters.

What the aristocrats of this land desire, is, that the people should keep a distinct and well marked line of division between the colored and white population. As long as there are colored churches there will be no room for colored people in white churches. As long as the colored people are content with colored schools there will be no alteration in public sentiment as respects admission. As long as colored people hold conventions, made up *exclusively* of men and women of their own complexion, the white slavcite will let them hold them in peace; and strength and shape is given daily to that system of ostracism from social, political, and religious intercourse, which of all things else crushes the colored man at the North, and makes him twin brother to the bond-slave of the South.

Our friends may rest assured that if the people of the North are induced to alter their conduct in this matter, and adopt a more liberal and high minded course of action, it will be by the most strenuous efforts of the whole Anti-Slavery fraternity. There should be a simultaneous movement in this matter. Every Abolitionist should be a colored person in this case; and the people should be waked up to a degree of enthusiasm in regard to the Convention, that it should exceed any thing ever holden in the United States. Time should be taken to discuss the measures to be employed deliberately; and the people should be made distinctly to understand that *our* country is *your* country; our God your God. If, then, the colored people ever rise to the full enjoyment of the dignity of their nature, and obtain that respect which is their due, they will find that the most powerful of all measures which they can put forward, will be abstinence from exclusive action just as fast as possible, and claim and use the claim to equal rights and privileges, as fast as they can. Call, then, a Convention for the proposed purpose. Tell every Abolitionist to attend. Summon them up as you would to defend the graves of their fathers, (for live men are worth more than dead ones,) tell them that you cannot "take No, for an answer," and that their professions are not to be the tests which you will apply. Teach them to make common cause with you.—Teach them to forget, and forget yourselves as fast as possible, that you are colored men and women. Do not give "color to the idea." Break in upon those associations which injustice and deep and outrageous hypocrisy on the part of the whites, have inflicted on you. By so doing you plant yourselves upon the heights of the battle-field: you inspect the whole movement: you gather importance as the cause gains ground. The struggle will be long and bitterly contested, but it must be won on our side. We may grow grey, we may die, but our children shall sing *Hallelujah*, and the blessings of freedom shall be theirs.

Bad Policy.

The Washington Globe, of June 9th, is in great excitement. It is so much moved that it loses its equilibrium, and runs on in a meaningless and foolish tirade about the action of Abolitionists. It labors hard to take advantage of its great enemy, *Whigism*, by making low bows to Southern prejudice and Northern servility; and thus add to its numerical power. It quotes letter after letter from this and that man, paragraph after paragraph from this and that Whig paper, to show that General Harrison is an "abolitionist in disguise." The Globe knocks in the head its own bantling. A disguised Abolitionist is no Abolitionist. If General Harrison is in favor of human liberty, and durst not say so, he is no better than any other man who, having a soul, durst not say it is his own, because he has sold it. Such abolition will hurt nobody—sure are we that it will do no good General Harrison ought to let the world know where he is. We like to see birds dress in their own plumage. No borrowing in these days. It leads to mistakes. The Globe offers Mr. Calhoun, of Massachusetts, as a witness in the case to prove the General an Abolitionist. Can't admit the testimony Mr. Blair! Mr. Calhoun is an interested party. We like to be radical in these times—can't swallow this "*two moral evil*," Abolitionism. We tell the Globe that the General is no more of an Abolitionist than Mr. Van Buren, and both could not, if they should make an application for admission into the temple of Liberty, get farther than the outer court.

The most holy place has long been shut against them, and the savor of their sacrifice is any thing but sweet incense to Liberty. They are both without the vail and will need more than one scape goat to carry their monstrous load of iniquity into the land of forgetfulness. What a burning shame that men of such power, such capacity to do good, should stoop to the dirty work of catering to the appetites of Southern despots. Thank God, a better day has dawned.

Letter of Thomas Earle to the Friends of Independent Nominations.

This gentleman, for whom we have a very high respect, has, by a public letter, accepted the nomination to the Vice Presidency by the Albany Convention. We intend giving to our readers the letter as soon as may be. Till then we ask their attention to a sentence or two contained therein. Speaking of the New-York Convention, Mr. Earle says, "It unanimously resolved, in substance, that it would sustain the equal, civil, and political rights of all MEN, without distinction of wealth, birth, learning, or complexion; and would oppose by law the granting of exclusive privileges." Now we have one or two questions to ask Mr. Earle and his friends:—1st. Does Mr. Earle mean to include *females* when he uses the word "MEN," or does he mean that in the great reform of this spirit-stirring age, woman is to have her condition unimproved? Are men, if this party is successful, to have all exclusive and partial privileges sunk to the bottom of the sea, while woman is to be silent, and learn her fate to be that, which it has always been in this country? Again, Mr. Earle says, "The principal political evils that afflict our nation are, 1st, Slavery. 2dly, Inequality of civil and political rights." Does Mr. Earle or his friends wish us to understand him as saying that the terms of his acceptance are that his party recognizes the equality of humanity—without regard to the outward form which that humanity assumes? For one we believe that Mr. Earle will not deny his principles, and we know him well enough to say, with some degree of certainty, that he thinks woman his equal.

Is then the inequality of the political rights and privileges that exists between the men and women of this country, part and parcel of the evils to be removed? If so, we wish they would make it plain. No dodging gentlemen! Let us understand you. Your principles are very ultra, and we should like to know what you mean by endorsing such sentiments as Mr. Earle puts forth; for it is only upon the pledge that these sentiments should be those of the party, that Mr. Earle consented to let his name stand. If, however, you mean that you are to put forth efforts to raise *men* of the North and male slaves of the South to a common level, while the women, North and South, are to be treated as cattle, let us understand it. ULTRA DEMOCRACY is your rallying cry. DOWN WITH ALL MONOPOLIES, your watchword. Tell us, then, whether you are true or pseudo democrats. We ask *only* for information.

Consistency.

The following resolution was passed by the Massachusetts Abolition Society at its late meeting in Boston, where there were 125 "GENTLEMEN" delegates, of whom 41 are reported as clergymen, but not a single woman. Woman mingled with man in the days of the Saviour, and wiped his feet with the hair of her head. She mingled with the "*lords of creation*" around his cross, and received his attention and kindness when the pangs of death were upon him. But in the 19th century she cannot mingle with GENTLEMEN and the ministers of Christ. But to the resolution.

On motion of Rev. Charles W. Denison, of N. Jersey,

Resolved, That we will henceforth continue our efforts with redoubled energy and increased dependence on Almighty God; and that we call on every friend of the slave, male and female, to join us in the work of immediate, unconditional, and universal emancipation.

The man that offered this resolve seceded because women acted with *him*. Now he calls on every friend, even the women (!) to *join* them in the work of freeing the slave. But how Mr. Denison? What do you mean by "JOINING" you? That woman should be your automaton?—should move the chess as you wish? Or join you with a mind, a soul of her own; with a judgment and a conscience unfettered but by God's law? Or, is she to join you, that she may be what is called a "connecting link" between the "*Gentlemen*" and the chattel; as the negro is said to be the "connecting link" between the white man and the monkey? Join you! what can she do when she has joined you, unless to learn how to play the hypocrite in the sight of high heaven, as some did at the last meeting in this city at your suggestion?

Terms of Subscription to the Standard.

We want the Abolitionists to understand that our paper is not to have a mere ephemeral existence; that it is to be what its name imports, and that the style and character of the paper shall be such as shall delight the true-hearted. The STANDARD will float its proud banner until the song of Freedom leaps from the lips of the stricken and hunted outcast at the South. We know that a man reads a paper with more delight, that he appreciates its arguments better, and takes more interest in its success, when he feels that the paper is his, not ours; that it is paid for, and he peruses its pages as a matter of right, and not by sufferance. Let our friends take pains to pay us for our efforts to furnish them with a beautiful and cheap journal. One dollar and twenty-five cents will p

learn to shuffle the cards with the hand of a master, to cheat with scientific precision, he stands a noble chance of feeling his way up the steep ascent of Fame, till he makes its summit. He feels that a straightforward, manly, upright course, would, after toil and labor, only leave him in the "sear and yellow leaf" of his life, exhausted with his struggle at the base of the mount. His decision is quickly made, to obey the dictates of *right* only when *Interest* does not prompt to wrong.

The Anti-Slavery reform has introduced another code of ethics: it declares another philosophy, it goes for the *right*, it administers an affirmation to every follower of freedom that, let what will come, *right* must be obeyed, and her mission fulfilled. Established systems, no matter how aged and reverenced, must fall before her if they are wrong.—Codes of civil law must be abolished, rules of political economy must fade away. Theology, with its vast and complicated net-work thrown around man, and dragging him in triumph at her chariot, must feel the hand of Almighty truth, and fade away like the fabric of a vision. All, all must bend to *right* if they are *wrong*. She is to men the angel of God, in whom is his name, and she will overlook no deviation from the prescribed path. It may lead them to death: what of it? It may turn their glory into shame, in the eyes of the worldling and the hypocrite: be it so! It may clothe them in rags, and, like the Son of Man, they may have "no place where to lay their heads;" all true: but for all this, she will not abate a jot of her demands. In her progress, she may turn father against son, children against children; the mother may cast the child of her hopes from her bosom, and the maiden may drive her beloved from his home; friends may find themselves estranged and distanced: all may, and all *should* happen, rather than *right*, immutable *right*, should be sacrificed as the condition of their continuance. She must, and she will be obeyed.

Better that man should die at once, that the race should live only in the memories of the past, than that the system of philosophy which is the popular one of the day should continue for ever.

In the progress of our reform we have encountered opposition which is inexplicable to a superficial observer. Looked at in the light of the proposition at the commencement of this article, it is as plain as day. We have found our grand enemy in the halls of justice and of legislation, and religion. We have made great efforts to reach her. Ten long years have we toiled to impress upon a sleepy people, that American Slavery had driven Liberty from her own temple, and that Justice was turned away backward. We have endeavored to impress the citizen that his security depended upon his carrying this war into the enemy's camp; that his blessings and the home that clustered them up so richly for his enjoyment, the social and religious privileges, which are among the best gifts of his Maker, were suspended upon an immediate attack; a bold and energetic blow.

Most clearly might any one see that the reformer could not compete with Slavery in cunning, in skilfulness of jugglery, in wiles. No. For all such movements she is doubly armed, and collision under such circumstances would only render defeat inevitable. We can conquer only by our simplicity. She does not understand this mode. Adept in marching and counter marching, in mining and counter mining, she is at her wit's end when boldly and in the broad face of day we dare her to battle. She shrinks into her den like a base assassin.

Our measures are only powerful when they are in accordance with our principles. Like the Nazarite we are unconquerable when we obey.

Many of us believe that political action is necessary to success. Such are *incomparably* guilty for hoisting a flag of truce. They are contesting with this fiery dragon for the rights of man, and at a time when to be true and unfaltering is to be triumphant; when victory might gladden their ears; when the land where lie entombed their dead might be seized and the "enemy ours." They listen to overtures for a truce, and like the Crusaders before the walls of Jerusalem, conclude to suspend hostilities for a time, to enjoy the sight of a tilt among their leaders. False hearted cravens! Shame! everlasting shame ought to cover that man's character with a cloud as black as death, who listens for a moment to any parleyings that this double-footed fiend may offer.

When Slavery asks for breath, then is the time to press on, to throw in blow upon blow till she staggers; till she falls—till the death-gurgle chokes her and all is over. Then for a resting spell, and a jubilee!—not before.

Of what is Abolitionism composed! Of certain principles. But the principle is of no more value than a straw, unless exemplified, lived out, and honored in the sight of all men by consistent conduct. Political action is one way that it can be honored; can be made a sharp spear to goad our enemy. Reader! you believe in its use, but you wont use it till after the Presidential election. Why? You want to promote "*certain other interests*." Well, Sir, you are a traitor or a hypocrite, or both. You are as much worse than Benedict Arnold as the object you betray is more sublime, and a clear-eyed posterity will thus adjudge you. For "*certain other interests*," you will sacrifice your brother's rights, dabble in his blood, enter into a compact with slavery that if she will support your candidates for the Presidency and Vice-Presidency, you will give her full license to lie with her great leech-mouth upon your brother's throat for the next six months undisturbed. My God! what is man?

Brother, if you will play the dough-face, do it in a gentlemanly manner; do it with some little regard to outward appearance; have a little respect to those with whom you have ate and drank, prayed and wept, whose trials have been poured into your bosom, and whose humble hospitalities you have shared; do not betray us with a kiss; do not in the broad daylight of heaven be seen digging the grave of your own honor. Let darkness cover you, and when human eye is sleeping and no eye but God's falls upon you, go forth like Arnold and sell your birthright for a mess of pottage. Go! did we say? No. Stop! stop! We will ring it in your ears till your guilty spirit shall startle at its own imaginings; for you know that your course is wrong.

You have not been among the disciples of truth so long, and discussed the soundness of their principles and measures, to be ignorant that you are battering down the ramparts of FREEDOM. Pause! Give conscience five minutes' fair play, and she will tell you that not to save a world, might you swerve from your acknowledged principles of right. What if Martin Van Buren or Harrison are elected, you are not responsible. The consequences be upon the heads of those who elect them. "Follow thou me," is the voice of *Right*, and your instincts respond, Amen!

The world laughs at the Non-Resistant, because he will not share the responsibilities of a government founded on force. The secret of its spite in nine cases out of ten, is his high-minded conscientiousness. He cannot be used as a tool. So he must be made the butt of ridicule and slander. But whether his convictions are true or false, how immeasurable is the distance between him and the *Pro-Slavery* Abolitionist. If he cannot use political action as a lever to hoist Slavery off her centre of gravity, he at least will not use it as a bludgeon to beat out his brother's brains. If he cannot use the battle-axe to batter down Slavery's castle about her ears, he will not coolly whet its edge to the keenness of a razor, that he may smite his head from his body. No. This remains for an Abolitionist, who believes in voting, and votes for a Pro-slavite because it is for his interest at the time so to do.

It requires a spirit so incalculably mean, an education so utterly perverse, that to be carried out, demands one who has from his early youth been nursed at the breast of that curse of our land, *Expediency*.

A friend writes to us from Philadelphia:—"I hope and trust that the women will never desert the Anti-Slavery cause; on them, I believe, its success mainly depends. I also hope that the woman question (so called) will not be urged too far ahead of the age." So say we. It is not our purpose to entertain the subject of woman's rights, farther than is consistent with the Anti-Slavery cause; but so far, it is imperatively required at our hands. If an attempt were to be made to exclude *clergymen*, as a class, from participating in our labors, we should feel called upon to resist it with promptitude and determination.

At the annual meeting in 1839, Alvan Stewart said that his regard for the slave would not allow him to reject any aid that might be proffered for his relief, and he could not refuse the co-operation of woman. Some of our friends mistake the true issue on this question. It is *not*, that the American Anti-Slavery Society admits women to act upon an equality with men, but *because it will not disfranchise them of their Constitutional rights.*

If the noble platform of the Society shall ever be reduced to a conformity with the narrow prejudices of our present popular theology, then it will be the just prerogative of freemen to leave it to its fate, and to re-organize upon the broad principles by which, thank God, it is yet characterized; but while it remains as it is, unprostituted to bigotry, free as the air and the light of God's universe, we shall defend it from the attacks of all enemies, whether covert or open, and whether the assault come in the speciousness of a warfare against women, Non-Resistants, Unitarians, or Mormons, or clothed in all the dignity of clerical robes.

Our friend wishes that the woman question (so called) may not be urged too far beyond the age. There is little danger of this. We are all sensible that "time is an essential element of reform," and we desire to make no advances in any branch of our enterprise, that is not firmly based on intelligent conviction. Then it will be permanent. Neither theology nor mobism can beat it back. Is not this safe, and can we labor too zealously in this wise?

BOSTON, May 22d, 1840.

To the Executive Committee of the American Anti-Slavery Society:

DEAR FRIENDS—Heartily approving the determination of the American Anti-Slavery Society, as expressed at its recent meeting, to supply the vacancy created by the unjustifiable transfer of the Emancipator, by establishing a paper as a National official organ,—And being aware that the pecuniary condition in which you are placed by the course of the Committee of last year, renders it necessary that the Anti-Slavery of the land should make special exertions to enable you to carry out its plans. The Boston Female Anti-Slavery Society resolves not to be found backward in doing what it can to that effect, for the slave's sake.

Therefore, At thirty days' sight hereof, please to draw upon ELIZA F. MERRIAM, the Treasurer of the Boston Female Anti-Slavery Society, for the sum of *Five Hundred Dollars*, and place the same to the credit of the Massachusetts Anti-Slavery Society.

By order of the Boston Female Anti-Slavery Society.

THANKFUL SOUTHWICK, President.
LOUISA M. SEWALL, Secretary.

The following article was intended for the Emancipator of last week, but it was too late for the press.

To the Editor of the Emancipator.

MY DEAR FRIEND,—Allow me to say something relative to the meeting of the colored people in T. S. Wright's church, a report of which was published in the Emancipator of May 22d, and copied into the Colored American. I wish the writer had signed his English name to the article, if he has any, and not one that is about equivalent to "nobody." I hesitate not to say that this report is calculated to make erroneous impressions. Its whole purport seems to be, to flatter the colored people, and to decry William Lloyd Garrison, whom it represents as making a long and labored self-glorification speech. Having attended the meeting, and being acquainted with the manner in which it was called, I will offer my version of it.

On the evening of the 17th ult. W. L. G. was informed that notice had been spread among the colored people to meet on the next evening in T. S. Wright's church to hear an address from him previous to his departure for England. He declined acceding to the arrangement, and expressed his strong disapprobation of the measure, but yielded finally to the solicitations of friends present, and consented to attend. It would appear from the general tone of Philemon's account, that the movement was artfully preconcerted, whereas W. L. G. was not consulted about it at all, and if notice had not been given, he would have positively forbidden it. I was present at the time, and feel confident of the truth of my assertion.

As to the long speech, Philemon may possibly be mistaken in his judgment, and so may I. My judgment is, that it was a plain, clear, historical discourse, remarkably calculated to inform the ignorant and to soothe the irritated: and there was no more allusion to himself than was absolutely necessary to make the subject clearly understood.

The resolution offered by T. Van Rensselaer was expressive of confidence in the delegation sent out by the American Anti-Slavery Society as such, commending them as tried friends of human liberty to the kind regard of Abolitionists in England. It was shown to me before it was offered to the meeting, and I thought it appropriate and seasonable; nor do I believe that there was any intention to cast censure, or to make an invidious distinction between the delegates of the Parent Society, and those of other societies. I conceive that the colored people of New-York, or Boston, or Philadelphia, might very properly approve of a delegation chosen by the American Anti-Slavery Society, they being members thereof. They might also extend their approval to the entire delegation of the country, if they should see fit; and there might exist a difference of opinion among them as to the propriety or importance of doing either, without petty jealousies being roused to create confusion and discord.

Philemon should have stated that W. L. Garrison, in expressing his unwillingness to be associated in the same clause with Birney, Stanton, and Colver, said also that *they* would feel equally unwilling to be placed in that relation to himself, so that it would be mutually disagreeable, which I suppose to be a simple fact. He did not oppose the proffered amendments on any other ground than that of his unwillingness to be associated with those whom he considered as having departed from the true platform of Abolitionism; and when S. E. Cornish proposed that the whole business should be indefinitely postponed, he expressed his decided judgment in favor of that disposition of it, whereupon the original resolution was withdrawn by the mover, and that was the end of it.

Respectfully, J. S. GIBBONS.

6th mo. 9th, 1840.

Non-Resistant Abolitionists.

As the address of the Executive Committee is unavoidably deferred until the next number, we publish the following article from the Non-Resistant.

1. Because the address of the American and Foreign Anti-Slavery Society contains charges against this portion of the Anti-Slavery forces, unwarrantable as an attack would be on the Presbyterians or Covenanters.

2. Because, after representing those members of the American Anti-Slavery Society, who are Non-Resistants, as "contending for what they call "woman's rights"—the civil and political equality of women with men—deny the obligation of forming, supporting, or yielding obedience to civil government, and refuse to affirm the *duty* of political action; and they contrived to bring to the late annual meeting of the Society a sufficient number of men and *women*, to compose a majority of all the members present, to sustain their views and measures. Of the whole number present this year, *four hundred and sixty-four* were from the single State of Massachusetts! Styling themselves "Non-Resistants," and professing to be opposed to all physical force, either of offence or defence, but not disclaiming in theory or practice, the use of the tongue and pen as weapons—weapons that often inflict wounds as really as any other weapons could do—with which to assail those who are for maintaining the primitive objects of the Society, they seem determined to carry forward their favorite theories and practices, at all events, even if the great moral enterprise in which they and we originally embarked, should retrogade, and be justly offensive to those who might otherwise join the Anti-Slavery ranks, and help on the cause of impartial liberty to a glorious consummation."

It is but justice to ourselves that an attempt to destroy the abolition character of any of our constituents, by an official address from an organization that professes different things, should be met on the threshold.

Attitude of Non-Resistants towards Governments. Address of the Am. and For. A. S. Society.

There are few particulars in which the doctrines of Non-Resistance have been more misrepresented, than their bearing upon the conduct of those who embrace them towards civil government, as at present existing. Slanderous charges have been rife on this subject ever since the beginning of our enterprise. The leprous distilment has been poured into the ears of the people from the religious press and the pulpit, with all the venom of angry priestcraft, that their hearts might be sealed against the reception of truths utterly subversive of all spiritual domination of man over man. But the most recent and the most emphatic re-publication of the stale calumny is contained in the Address of the American and Foreign A. S. Society to the Abolitionists of the United States and the world. The Constitution of that Society is so worded as to exclude Non-Resistants from membership, and the address referred to, (its first public act) is the first of those attacks upon our principles and characters which will no doubt constitute its main business. It has therefore been well said, that it should be styled the Anti-Non-Resistance Society. The extraordinary want of judgment displayed in this document by men who are generally esteemed wise in their generation, in the economy of misrepresentation, is passing strange, and looks something like judicial blindness. The Committee who have put it forth certainly did not remember the advice given by Captain Absolute, in the play, to his servant—"Never tell any more lies than is absolutely necessary."

We leave the somewhat remarkable positions of the address with regard to the 'sectarian views,' on the right of women to participate in Anti-Slavery Meetings with men, which 'were partly successful' at the meetings of 1839, and of the reasons which led to the present secession, to the commentaries of others. We will also leave it to those more immediately concerned, to reply to the assertions of the identity of the 'woman's rights' party with the non-resistance 'sect,' and 'that 464 (of the members present,) were from the single state of Massachussets!' 'styling themselves non-resistants,' &c. We would only entreat the authors and endorsers of the latter asseveration, as an act of justice to us and to those of the Massachusetts delegation who seceded with them, and helped to form the Foreign Society, to except *them* out of this sweeping accusation. The charge against us, which we feel particularly called upon to notice, is contained in the following passage: 'Recently the same persons (!) who are contending for what they call 'woman's rights,' deny the obligation of forming, supporting, or *yielding obedience* to civil government.' This is no light accusation, and of a nature to excite against those at whom it is leveled, the virulent prejudice, if not the penal wrath of the many-armed and many-headed sovereign of the land we live in. It surely cannot be, that men claiming to be distinguished for their philanthropic and religious character, can have authenticated by their approval so serious a charge, without some strong proofs of its truth.—These proofs must be found either in the avowed opinions and principles of the accused, or in their overt acts. What the sentiments of the Non-Resistants on this point are, may be seen by recurring to the declaration of them, which they put forth at the formation of their Society, and to the principles laid down in its Constitution. 'We shall submit,' says the Declaration, 'to every ordinance of man, FOR THE LORD'S SAKE; obey all the requirements of government, except such as we deem contrary to the commands of the gospel; and in no case resist the operation of the law, except by meekly submitting to the penalties of disobedience.' The second article of the Constitution of the N. R. Society says—'The members of this Society agree in opinion, that one who professes to have the spirit of Christ, cannot engage in or countenance any plot or effort to revolutionize or change, by physical violence, any government, however corrupt or oppressive; that he will obey 'the powers that be,' except in those cases where they bid him violate his own conscience—and then rather than resist, he will meekly submit to the penalty of disobedience.' This is the foundation of this accusation of 'denying the obligation of yielding obedience to civil government,' as far as it can rest on our avowed principles. If these principles have been denied by the lives of those who avow them, it rests upon their accusers to specify and prove the acts. Believing that this cannot be done, we venture to answer in the name of all our brethren, that the charge is false.

And wherein do we differ from those who thus falsely accuse us in this behalf? Only in more complete obedience and entire subservience to the requisitions of civil government. Do they obey such of its requisitions as they deem contrary to the commands of the gospel? Do they deliver up the fugitive bondman to the oppressor because the laws of the land command it? We trust they are not yet so changed from what they once were, as to entertain even the idea of so base a crime without a shudder. And if they may judge for themselves which of man's commandments are contrary to those of God, and give him thanks that they have grace to disobey them, will they not allow us the same Christian liberty? But we apprehend that they carry their doctrine of the right and duty of disobedience to the unlawful commands of civil government to a point far transcending any ultraism of ours—at least those of them who believe in the rightfulness of the American Revolution. They believe that "whenever any form of government becomes destructive of these ends, (the security of right) it is the right of the people to alter or to abolish it"—"it is their right, it is their duty, to throw off such government," &c. Now we renounce and repudiate any such right and any such duty to "change by physical violence, any government, however corrupt or oppressive." They go as far as we in their views of the duty of refusing obedience to wicked laws—but they advance far beyond us in claiming the right of armed resistance to them in certain cases of necessity, of which they are to be the judges. They judge for themselves which of the laws of man it is their duty to disobey, and then hold themselves justified, when they deem it expedient, to resist the operation of such laws by "an appeal to arms and to the God of battles." We also decide for ourselves as to the cases in which the laws of man conflict with those of God; and having ascertained them, we oppose to them the passive resistance of disobedience, and then meekly submit to the penalty annexed to it. They trust in themselves for the redress of all their grievances—we in the Lord of Hosts. They confide in an arm of flesh for their deliverance from oppression. We are strong "like the martyrs, in the unresistible might of weakness." They believe that injustice and wrong may be rightfully opposed by the spirit of violence, by armed resistance. We only, by the spirit of love and forgiveness, and the mighty power of non-resistance. Which of the two classes of men is most likely to be troublesome to the powers that be? Which description of denial of "yielding obedience to civil government" is most dangerous to its peace and subversive of its existence?

We write in sorrow, not in anger. We grieve that men, in whose steadfast integrity and true spirit of freedom we had once garnered up our hearts, should have so mournfully departed from their first love. We sigh to think that they follow after the Crucified no more with us. We mourn that spirits whom we had believed to be touched to the finest issues, and in whom we had thought that we perceived the very soul of honor—the very simplicity of truth—should be left to believe, at least, if not to invent a lie. The spiritual peril of such men is imminent. Though they may, by their compliance with the demands of a prostitute church, purchase her flatteries for a season—though they may by mutual congratulation persuade themselves that they are indeed holier than other men, still their souls are lost! The fires of the hell they have kindled within their own breasts can only be quenched by the tears of true repentance. The things that pertain to their peace must be first recognized and received before she can be wooed back to their hearts. We are sure that we speak the sentiments of every Non-Resistant when we say, that we forgive from our hearts the injustice they have done, and the injury they have designed us—and our heart's desire and prayer to God for them is, that they may repent and find peace to their souls.

E. Q.

BOSTON, June 13th, 1840.

To the Executive Committee of the American Anti-Slavery Society.

DEAR FRIENDS,—The anxiety with which I waited for your paper, and the curiosity with which I ran over its columns to gather news from the central citadel of our cause, suggests to me the thought that you may be equally anxious to learn exactly how things stand here respecting its interests.

There is renewed agitation on the subject of slavery in this city. Though the agitator, brother Garrison, is absent, the causes he has set in motion go on, arousing and convincing. When we feel temporarily discouraged by the difficulty of our enterprise, and the comparatively slow progress we make, how consoling is the reflection, that not a blow is struck or an effort made in vain; but the consequences spring up and bring forth fruit sooner or later. The advice of old Laird Dumbiedikes to his son, is the motto for us:—"Be aye sticking in a tree, Jack; it will be growing when ye're sleeping."

Among the things which have contributed to create more than usual excitement of mind respecting our cause, is the recent expulsion of young Simmons from Mobile, for the crime of pulpit testimony against slavery.

As he is a Bostonian, and well known and much respected heretofore, his course makes much talk. Men who have always raised an outcry against us for not going to the South, instead of staying here and preaching, where there are no slaves, are now equally disturbed by the very course they have recommended.

He is called "a fool for quarreling with his bread and butter," by the worldlings, and blamed as having done "a serious injury to the cause of religion," by the bigoted among the Unitarians, of which persuasion he is. From a manly but somewhat singular letter, written by him on board the vessel which was conveying him out of the reach of his persecutors, it would appear that he had endeavored in his preaching to draw some line of distinction between himself and abolitionists—probably so as not to make himself accountable for their rumored rashness and incendiarism. He says he "expects to be blamed by the Abolitionists, as he has been blamed by the south—Such is the fate of truth."

But I see not how we can blame a course which has convinced Mobile slaveholders of sin. It seems there was a disposition among the more liberal of his hearers, to defend him against the Lynchers, by force; and that he could not conscientiously remain, unless he might in his own person assume all the responsibility of remaining. It is worthy of passing remark, that at his ordination to the ministry, he received the charge from our beloved Follen. Such a charge as *that* faithful minister of Christ would give, would necessarily produce such a state of feeling as Mr. Simmons expresses in his letter—"gratitude that he has been enabled to fulfil the only arduous public duty that his ministry at the South called on him to perform."

Prejudice against our colored countrymen, which has seemed dormant since the Legislative tide set with some force against it, not being now under awe from the influence of the State house, has just manifested itself in a public street commotion. The steward of the steamboat Bangor, a man of color, walking through the mercantile quarter of the city, with a woman, who, though colored also, happens to be much lighter than himself, the pair was followed by an excited crowd with all manner of ignominious epithets and contemptuous threats, and obliged to take refuge in a warehouse, the occupant of which, greatly to his credit, imperatively ordered the mob to decamp. The editor of the Courier, under the impression that the woman was white, declared that the *man* ought to have been ashamed of himself, &c. &c. What a *mean, low, senseless* thing is this unreasoning prejudice! What a *wicked* thing; thus suffered to outrage the sensibilities of persons whom long continued infliction has not hardened, but made tremblingly alive to such insults. While this is going on down among the shipping, a hand-bill is in the act of being thrust under the doors of citizens in another part of the town thus:—

☞ WITHOUT DISTINCTION OF COLOR. ☜
Monday and Tuesday Evenings Only.

☞ Several persons of *popularity* having intimated to the Dioramic Association the propriety of their exhibiting their splendid dioramas to the colored population *and their friends*, of Boston, they take pleasure in stating that, previous to their reinoval, they will act upon the suggestion, and have set apart two evenings above named for that purpose.

How far the "popularity" alluded to will shelter this timid experiment to sell tickets to colored persons without outraging the sensibilities of white persons, remains to be seen. Such placards will show posterity what they would otherwise possibly doubt—that not only was color the subject of a fierce prejudice, but of *so* fierce a one, that the man who was in the year 1840 *without* it, was considered and treated *as* a colored man;—an enemy set apart for him also. Amory Hall, where this exhibition is displayed, has been repeatedly refused for Anti-Slavery purposes—yet here has the Anti-Slavery principle penetrated, at least in one shape. You see *we* are in bonds with the oppressed as bound with them. May it teach us sympathy, and incite us to renewed effort.

Much interest is felt for the success of our National organ by the Abolitionists here. Your promptitude and good taste have so well seconded your fidelity to principle, that the "National Anti-Slavery Standard" gives to all the greatest satisfaction. There is now no distress felt about "New York," by the Abolitionists. Where there is *one heart* in the cause—where unimpaired fidelity exists—there is no local rivalry. I have heard the question asked by persons who had trustfully relied on last year's Committee, and keenly felt the cruel disappointment of their confidence, "What if *this* Committee should swerve from their course!" but like the Mother of Sisera, they make answer to themselves, and say, "then we must supply their places with worthier." I see that you are confided in, but I see also that your course will be *vigilantly observed*. The men in this region who have elected you, are men who will not see the "National Standard" swerve to the right or to the left, for Non-Resistance or *against* non-resistance; who will not brook the decision under its shade of the "woman question," or the "clergy question," or any question but the Anti-Slavery question, while they will expect you to cry aloud, in their behalf, for all the aid that all *persons* can afford to the slave. If foreigners are threatened with exclusion from our ranks, they will expect, for the slave's sake, to see an earnest vindication of the rights of foreigners to help us. As women have been in danger of similar exclusion, (except as beasts of burden—I believe New Organizationists even admit them in that subservient capacity)—they rejoice to see the efforts of women—as they themselves choose to afford them—by gift, speech, or vote, and rejoice to see the STANDARD floating over all. But people here *expect*, and knowing or thinking they know you, look to receive a paper of the character their organ has heretofore (until its recent fall and perversion) sustained.—A paper which shall know the distinctions between an independent journal and an official medium of communication, and which shall observe them;—of which the conductors shall have conscience enough to resign when they find they cannot in conscience be the *true* representatives and servants of the Society.

In haste yours, for the cause. S.

From the New-York American.

Daniel Webster on Abolition.

A great festival was celebrated at Alexandria, District of Columbia, on Thursday last, to commemorate the recent Whig triumphs in Virginia.

Many of the most distinguished members of Congress were present as invited guests—among them, Mr. Webster Mr. Crittenden, Mr. Preston, and Mr. Phelps, of the Senate of the United States, and of the house, Messrs. Jenifer, Graves, O. Hoffman, W. Thompson, Biddle, Wise, I. Garland, and others.

The proceedings were enthusiastic, and the accounts given of them in the Madisonian and in the Alexandria Gazette, partake of the animation of the scene.

We have not room for any extended notice, but cannot deny ourselves the satisfaction of extracting from Mr. Webster's reply to a toast in his honor, the passage, as furnished by the Madisonian, concerning slavery in the South.

After premising that it was the first time he had ever had the pleasure to address any considerable number of his fellow-citizens south of the Potomac, and that he embraced the opportunity of doing so with great satisfaction, and after adverting to the hearty union and confidence that existed in the days of the Revolution between Massachusetts and Virginia, Mr. Webster thus proceeded:

"What is it our enemies rely upon to separate us? That we of the North meditate injury against you? [a voice in the crowd, "we will never believe it."] No; gentlemen, do not believe it. I stand here, and in the name of my fellow-citizens of the North, I repel it as a foul and unfounded calumny. We of New England are bound to you by our sacred compact, the Constitution of the United States. That instrument secures all your rights, and all property to be governed and disposed of as you see fit;—and I tell you, for one, that not one jot or tittle of that compact shall ever be violated with my consent. What, fellow-citizens, have you to fear from the people of Massachusetts?—What, fellow-citizens are you to apprehend, on this vital subject, from that son of your soil, descended from your best Virginia stock, your own William Henry Harrison—that child of Virginia with the blood of the Revolution, and of independence, coursing in his veins. Can you believe that when he is called from his farm and his plough to administer the Government, that he will lay ruthless hands on the institutions among which he was born and educated?"

"No! no!" was responded by his auditory, as with one voice.

"I say No, too. We of the North and South will join in fellowship and friendly communion on this matter. I stand in the presence of distinguished men from the Southern States; and I now summon them into Court;—and ask them as witnesses to declare to you whether I and my political friends of the North, entertain any feelings different from their own in regard to your entire and undivided control over this subject, and your other State concerns? Let them say, whether we may not all come to that condition which existed when Virginia and Massachusetts took counsel together—in the days of the Revolution—when Washington and Hancock joined their thoughts, their feelings, their hopes, and acted together in a glorious cause—when Massachusetts and Virginia men stood together, braving danger and death. How many bones of Northern men lie at York Town! How many sons of Massachusetts were present, when the British laid down their arms at the foot of Virginia!"

These sentiments and allusions were received with most rapturous cheers—and Mr. Webster, catching the enthusiasm of the audience, and the hour, explained: "These cheers shall be heard of at Bunker Hill, on the anniversary of the memorable battle there, and the hills of Massachusetts shall reverberate with the cheers of her people, answering back the cheers of Virginia."

The Contrast.

"On the general question of Slavery, a great portion of the community is already excited. The subject has not only attracted attention as a question of politics, but it has struck a deeper chord. It has arrested the religious feeling of the country—it has taken strong hold on the consciences of men. He is a rash man indeed, and little conversant with human nature, and especially has he a very erroneous estimate of the character of the people of this country, who supposes that a feeling of this kind is to be trifled with or despised. It will assuredly cause itself to be respected. It may be reasoned with, it may be made willing to fulfil all existing engagements and all existing duties, to uphold and defend the Constitution as it is established, with whatever regrets about some provisions which it does actually contain. But to coerce it into silence—to endeavor to restrain its free expression—to seek to compress and confine it, warm as it is—and more heated, as such endeavors would inevitably render it, should all this be attempted, I know nothing even in the Constitution, or in the Union itself, which would not be endangered by the explosion which would follow."

Speech of Daniel Webster at Niblo's Garden.

Agents Wanted.

We are in want of some half dozen or dozen good Agents, to get subscribers for our paper. We want men who will feel that this journal is the organ of the abolitionism of the country that its course must be upward and onward, warring against every thing that is opposed to the rights of man, no matter how firmly planted that opposition may be, or where is its resting place. Such men we want, and to them will be given a commission that will enable them to maintain themselves and the paper at the same time. Letters should be addressed to ISAAC T. HOPPER,
Office of the American Anti-Slavery Society, 143 Nassau st.

Subscribers to the Emancipator

Those individuals who subscribed for the Emancipator, as the organ of the American Anti-Slavery Society for the current year, are informed that by making known to our publishing agent their preference for this, and their post office address, shall receive the Standard gratuitously for the time they have paid for the Emancipator.

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Receipts for the Amistad Captives.

Ladies of Littleton, N. H., ... $5

DIED,

In Boston, on Sunday evening last, at six o'clock, Mrs. COLLINS, wife of Rev. JOHN A. COLLINS, General Agent of the Massachusetts Anti-Slavery Society.

GENERAL INTELLIGENCE.

Latest Intelligence.

Revolution of the American A. S. Society.—The same unhappy determination to load down the Anti-Slavery cause with other enterprises, which perverted the Massachusetts Anti-Slavery Society, and led to the formation of this Society, has during the year effected a similar division in the American Anti-Slavery Society. The annual meeting in 1839 witnessed an attempt, partially successful, to pervert it from its original design, and subject its action to the modification and control of "Non Resistance" and "Woman's Rights." And during the whole of the subsequent year, the most unwearied pains hove been taken, both covertly and openly by the leaders of this party, and its "grand organ," to disaffect the minds of Abolitionists througout the country, towards the Executive Committee at New-York. Prior to the annual meeting just passed, it became evident that a mighty struggle was to be made to turn off the old and faithful laborers who had so long stood at the head of our National Society, and substitute in their places others, without that strength of mind or independence of character, which would free them from Boston dictation, and without that weight of character which would give the *National* Society its proper preeminence in the system of means employed for the overthrow of slavery. To accomplish these and other purposes, a steamboat was chartered, rail-road cars hired, and cheap fare provided, as a means of inducing hundreds to assemble, with less of cost to themselves than the most of the friends of order must meet. By such means, a delegation of at fewest 450 was secured from Massachusetts alone! By this immensely disproportionate delegation, and their own favorite practice of *female voting*, being enabled to command a majority of votes, their first movement was to place a female upon the business committee. This infringement upon a general custom of society, which the Anti-Slavery organization was never intended to disturb, together with the general indications of feeling on other subjects of importance, led the friends of unmixed Abolitionism to organize the American and Foreign Anti-Slavery Society—*Report of the Massachusetts Abolition Society.*

A Return to Reason.—In the Connecticut Anti-Slavery meeting, held on the 20th ult.; a resolution was introduced declaring that Abolitionists ought not to receive slaveholders, or those who sustain Slavery as true ministers of Christ. In opposition to this resolution Rev. H. G. Ludlow said, according to the report of the Liberator.

"I am opposed to this. There are no ministers or laymen in the State who do not go against Slavery. Brother Magill lives in the South. He is a slaveholder. Says his father made him a slaveholder. He holds slaves against his will, solely for their good. He was here last year. I would not then ask him into my pulpit. But I believe he is a true minister of Jesus Christ, and if he comes here again I will invite him to preach for me. I will not sail under the Garrison flag. *Too much is said against the clergy.*"—*N. Y. Observer.*

Post Office Affairs.—We have before us a copy of the Report made to Congress on the 26th ult. by the Post Office Committee. It states that the present revenue of the Department is barely sufficient to cover its expenditures; and recommends that further action upon all petitions for the establishment of additional post roads, be postponed till the next session of Congress. The whole number of Post Offices on the 1st of May, 1840, was 13,376. The annexed schedule exhibits the relative means and condition of the Department at the beginning and end of a period of four years, as shown by the official reports, were as follows, viz:

	July 1, 1835.	July 1, 1839.
Revenue for one year,	$2,993,556	$4,476,638
Miles of road covered by service,	112,744	133,999
Miles of annual mail transport'n	25,869,486	34,496,878
Cost of mail transportation,	1,857,773	3,194,201
Post Offices supplied,	10,776	12,780

The increase of the revenue of the Department has been as follows:—

For the year ending the 1st July, 1836, ...	$385,180
For the year ending the 1st July, 1837, ...	721,868
For the year ending the 1st July, 1838, ...	134,472
For the year ending the 1st July, 1839, ...	242,536

Including certain suspended allowances since paid.

Arrest for Negro Stealing.—Two individuals William Jones and Henry Johnson, with the usual accompaniment of *aliases*, were arrested and committed to jail in this city on Thursday evening, through the exertions of Jacob Soria, Esq. and other citizens, assisted by the Sheriff's deputies. Mr. Jones represents himself as a strictly honest youth, form Quincy, Illinois, where he worked upon a farm. While in the South he has devoted his talents chiefly to wood chopping, put more recently as marine reporter for the New Orleans Merchants' Exchange Reading Room. It was while in this latter capacity that he says he became acquainted with those crafty fellows who have led him astray from the path of honor, which, according to his story, he has been always wont to tread.

Henry Johnson is a Kentuckian, and a more deceut looking fellow than Jones, but not a whit more honest or intelligent. The present constitutes at least his second offence of this kind in this city.—*Natchez Free Trader, May 30.*

☞ The Rev. Sylvester Holmes, D. D., an agent for the American Bible Society, has undertaken to certify the good character of Gen. Harrison, the pro-slavery, "hard cider" whig candidate for the Presidency, who, if not absolutely pious, has, it is said, great respect (!) for religion—being a constant attendant on public worship!! His religion, we presume, from the character of his clerical endorser, is of the modern Doctor of Divinity stamp, and does not include any such vulgar ingredient as love and sympathy for those who are pining in bondage. It is no evidence, now-a-days, of a want of the Christian character, that a man is indifferent to the woes of his fellow-creatures, provided their complexion is darker than his own!—*Liberator.*

Methodist Church.—The increase in the Methodist Episcopal Church, during the four years ending in September last, was 515 ministers and 89,781 church members. Since the accounts were made up in September the ascertained increase is 14,000, making a total increase of upwards of one hundred thousand members. At the General Conference of 1836 the number of ministers belonging to the Methodist Episcopal Church was 2,781, and of members 650,678. In September, 1839, 2,290 ministers, and 740,459 members.

One thousand five hundred and fifty-five newspapers and other periodicals are published in this country, two hundred and sixty-seven published in New-England, (Massachusetts one hundred and twenty-four;) two hundred and seventy-four in the State of New-York, two hundred and fifty-three in Pennsylvania, one hundred and sixty-four in Ohio. The next larger number in a single State is sixty-nine, and the smallest number three.—*Christian Review.*

The Crops in Ohio.—The Zanesville Gazette of Wednesday says:—We are happy to learn from some of the farmers of this county, that the prospect for wheat has greatly improved during the last eight or ten days; though much of the wheat, especially that was sowed late, was greatly injured by the fly, it has recovered to a considerable degree, and should the weather be favorable for ripening grain, the crop will be full an average one. A very intelligent farmer from the northern part of the country, gives it as his opinion, that the injury done the wheat by the fly, is not sufficient to affect the price materially in this State. There is a large portion of last year's crop still on hand."

The last Vicksburg Sentinel furnishes the following:—"A gentleman just from Texas, informs us that he met, on his route from San Augustine to Natchitoches, no less than from two to three hundred negroes in different droves, who had been carried from this State, (especially from the eastern part) to elude the grasp of sheriff officers. He also states that the town and garrison of San Antonio have been invaded by the Cumanche Indians, in consequence of a dispute in relation to the exchange of prisoners. The Texians had refused to deliver up the daughter of a Cumanche Chief, unless the Indians would release all the white captives. Several volunteer companies had gone to the succor of their brethren at San Antonio."

Unostentatious Generosity.—Monroe Edwards, Esq. of the Parish of Iberville, La., has *manumitted one hundred and sixty Slaves!* He is now in this city, and has just had the deed of manumission prepared.—*Cincinnati Gaz.*

The New-York Conference of the Methodist Episcopal Church is now in session in the Allen-street Methodist Church in this city, the Rev. Bishops Hedding and Soule presiding.

*Circulation of the London

POETRY.

Musings in the Temple of Nature.

I.

MAN can build nothing worthy of his Maker:
From royal Solomon's stupendous fane,
Down to the humble chapel of the Quaker,
All, all are vain!

II.

The wondrous world which He himself created,
Is the fit temple of Creation's Lord;
There may his worship best be celebrated,
And praises pour'd.

III.

Its altar—earth, its roof the sky untainted;
Sun, moon, and stars the lamps that give it light,
And clouds by the celestial artist painted,
Its pictures bright.

IV.

Its choir all vocal things, whose glad devotion
In one united hymn is heavenward sped,
The thunder peal, the winds, the deep-mouth'd ocean,
Its organ dread.

V.

The face of nature its God-written bible,
Which all mankind may study and explore,
While none can wrest, interpolate, or libel
Its loving lore.

VI.

Hence learn we that our Maker, whose affection
Knows no distinction—suffers no recall,
Sheds his impartial favor and protection
Alike on all.

VII.

Thus by divine example do we gather,
That every race should love alike all others,
Christian—Jew—Pagan, children of one Father,
All, all are brothers.

VIII.

Conscience, heaven's silent oracle, th' assessor
Of right and wrong in every human breast,
Sternly condemns th' impenitent transgressor
To live unblest.

IX.

The pious and the virtuous, tho' assaulted
By fortune's frown, or man's unjust decrees,
Still in their bosoms find a pure, exalted,
Unfailing peace.

X.

Hence do we learn that harden'd vice is hateful,
Since heaven pursues it with avenging rod,
While goodness, self-rewarded, must be grateful
Grateful to man and God.

XI.

O thou most visible but unseen teacher,
Whose finger writes its lessons on our sphere!
O thou most audible, but unheard preacher!
Whose sermons clear—

XII.

Are seen and read in all that thou performest,
Wilt thou look down and bless, if when we kneel,
Apart from man-built fanes, we feel the warmest
And purest zeal?

XIII.

If in the temple thine own hand hath fashion'd,
'Neath the bright sky, by lonely stream or wood,
We pour to thee, with thrilling heart impassion'd,
Our gratitude;

XIV.

If in thy present miracles terrestrial,
Our eyes behold, wherever we have kneel'd,
New proofs of the futurity celestial
To man reveal'd;

XV.

If fearing Thee, we love thy whole creation,
Keeping our bosom undefiled by guilt,
Wilt thou receive and bless our adoration!
Thou wilt! thou wilt!

The French Revolution. Napoleon.

Forgive me, Freedom! O forgive those dreams!
I hear thy voice, I hear thy loud lament,
From bleak Helvetia's icy caverns sent—
I hear thy groans upon her blood-stain'd streams!
Heroes, that for your peaceful country perish'd;
And ye that, fleeing, spot your mountain-snows
With bleeding wounds; forgive me that I cherish'd
One thought that ever bless'd your cruel foes!
To scatter rage, and traitorous guilt,
Where Peace her jealous home had built;
A patriot race to disinherit
Of all that made their stormy wilds so dear;
And with inexpiable spirit
To taint the bloodless freedom of the mountaineer—
O France, that mockest heaven, adulterous, blind,
And patriot only in pernicious toils!
Are these thy boasts, champion of human kind?
To mix with kings in the low lust of sway,
Yell in the hunt, and share the murderous prey;
To insult the shrine of liberty with spoils
From freemen torn, to tempt and to betray?

COLERIDGE.

From the Liberator.

Motto and Insignia of the Massachusetts Anti-Slavery Society.*

'The Truth shall make you free,' who groan beneath
The yoke of bondage! Lo, your voice of weeping
At length has roused us from our guilty sleeping,
To draw our spirit-weapons from the sheath!
Our spirit-swords with olive-boughs we wreathe,
Our earnest watch by Freeman's altar keeping,
And hail immortal TRUTH, as, onward sweeping,
Her clear voice wakens from their trance of death
A church—a nation—bound in crime and error,
Who load the trampled slave with chains of steel:
And Priest and Statesman shriek in rage and terror,
To learn how human heart for heart can feel,
When, sect and clime forgot, *the people* brave
Their mingled force and fraud, through TRUTH to free the slave.

M. W. C.

* *A woman preaching* is the form in which Truth is represented in the plate of life membership of this society. Fortunately it was adopted in 1834, before the cooling of their Anti-Slavery feeling led any of the members to pretend to be pained by such a vision.

Stanzas.

Wouldst thou a wanderer reclaim;
A wild and reckless spirit tame;
Check the warm flow of youthful blood,
And lead *a lost one* back to God?
Pause, if thy spirit's wrath be stirred—
Speak not to him a bitter word;
Speak not—that bitter word may be
The stamp that seals his destiny!

If widely he has gone astray,
And dark excess has marked his way,
'Tis pitiful—but yet beware,
Reform must come from kindly care:
Forbid thy parting lips to move
But in the gentle tones of love;
Though sadly his young heart has erred,
Speak not to him a bitter word.

Death of the Pious.

There is a smile of purer ray,
Than fancy's features wear;
A flame whose wavy pinions play,
With glow divinely fair.

There is a holy vestal calm,
That breathes of bliss and heaven;
A solitude of lovelier charm,
Than dews the wing of even.

There is a bright and pleasing hour,
When all is love serene;
When angels whisper from their bower,
And joys untold are seen.

That smile on Faith's pale brow has shone,
That calm is yielding breath;
That hour is to the righteous known
Upon the bed of death.

The Seneca Treaty.

Report of the Committee on Indian Affairs on the Friends' Society, made to the yearly meeting, May 25, 1840.

As the proceedings of the Committee have been of more than common importance during the last year, an unusual necessity having existed for great efforts, to save, if possible, the last remnant of the Seneca nation from being expelled from their pleasant and beloved homes, it seems proper we should give a more detailed statement of what has been done than heretofore, and as briefly as circumstances will admit.

In order to a better understanding of the subject, it seems necessary to advert to the origin of the difficulties under which the Seneca nation is now laboring.

In the early history of the European colonies formed on this continent, the various grants of land issued by the mother country frequently conflicted with each other, from the then limited and imperfect knowledge of what was called the new world. Thus Massachusetts held a grant from the Crown of England, of lands covering a large portion of Western New-York, and extending, it is said, to the Pacific Ocean. This claim was resisted by New-York, and commissioners were appointed by both States to settle the difficulty. It was finally decided that New-York should hold the jurisdiction, and Massachusetts the pre-emption right, or sole right to purchase from the Indians whenever the latter chose to sell. The Indians, it appears, were no parties to this arrangement.

Massachusetts sold her right to an individual, reserving the power to appoint a commissioner to be present at every sale of lands, to see that the Indians had justice done them. This grant was resold to different companies, and the troubles of the Indians commenced. Large tracts of the finest land were from time to time obtained from them. In process of time they became much circumscribed, and the influences of civilization made considerable progress in the nation.

They gradually abandoned the chace, made permanent improvements, and built comfortable houses, barns, &c. The lands reserved by them were fertile and very valuable, and the pre-emption company became anxious to dispossess them. Hence efforts of the most strenuous and persevering character were had recourse to, and a treaty was effected with some of the chiefs in 1838. But a majority having strongly remonstrated against it, the Senate of the United States remodelled it, adding many amendments, and it was again submitted to the Indians.

On this occasion, although the most extraordinary and dishonorable inducements were held forth to obtain signatures to the Treaty as amended, it appears that not one-fifteenth part of the nation could be prevailed upon by any means to approve it. And of the chiefs whose names appear to that instrument, a number have attested before magistrates that if their names were so affixed, it was done without their consent or knowledge: others, it was clearly proved, had been largely bribed to sign it, and had also obtained promises of life-leases for the land where they now reside. Twenty-one thousand six hundred dollars were thus promised to eight Chiefs only, on condition that the Treaty should be effected. The terms of sale were these: The Ogden Company were to give two hundred and two thousand dollars for the whole of the few reservations belonging to the Seneca Nation, viz. Alleghany, Cattaraugus, Buffalo Creek, and Tonawanda, containing about one hundred and fourteen thousand eight hundred and sixty-nine acres, and worth, it is believed, some millions of dollars. All these lands were to be vested in the Ogden Company, although by the Treaty, the United States are to pay four hundred thousand dollars more to the Senecas, and are to give three hundred and twenty acres of land to each Indian somewhere beyond the Mississippi, on their removal there.

The Committee will now return to their own proceedings. About the close of our last Yearly Meeting, we appointed a deputation of Friends to visit a number of the Indian reservations; and this service was promptly performed by them, in company with like deputations from the Yearly Meetings of Philadelphia and Genessee. Their report was minute and circumstantial, embracing the present state of the Indians, with suggestions for their more speedy improvement and early incorporation as citizens of the State. Extracts from this report we have published, entitled "A Narrative of the Proceedings of Friends," &c.

In the seventh month last, a number of friends waited on the President of the United States, and requested him to suspend the execution of the Treaty, for reasons then assigned. He complied with this request, and invited friends to attend a Council to be held with the Indians at Cattaraugus, by the Secretary of War, Joel R. Poinsett, early in 8th month, to see that the Indians had justice done them.

Thus invited a deputation of nine friends appointed from our body attended on that important occasion, and there met a number of valuable coadjutors from the Yearly Meetings of Philadelphia and Genessee.

At that council a mass of facts were laid before the Secretary of War, that we thought would satisfy the Government that the Treaty ought to be abandoned. Out of a population of about two thousand six hundred and five persons, on these four reservations, it appeared there were only one hundred and forty-six willing to remove, including the children of parents in favor of emigration.

Soon after this, delegates were appointed by the Committees of the different Yearly Meetings, who met in Philadelphia and believed it right to address a memorial to the President of the United States, which was accordingly presented to him at Washington by a Sub-Committee, and has since been published. In consequence of some remarks made by the President on that occasion it was deemed expedient, that we should endeavor to obtain further, and more formal evidence of certain facts then referred to, and a laborious investigation was again undertaken. In this effort, greatly aided by the unwearied exertions of our friend Griffith M. Cooper, of Genessee Yearly Meeting, we believe the Committee were eminently successful.

The General Committee of the four Yearly Meetings, (friends of Baltimore having previously united with us,) again met in Philadelphia and appointed a deputation to proceed to Washington, with a second address to the President. On their arrival at the seat of Government, the Committee found that the President, not conceiving it proper at that time to give his sanction to the Treaty had referred it back to the Senate. The Committee then obtained an interview with Ambrose H. Sevier, Chairman of the Committee on Indian Concerns, in the Senate, and arrangements were made through him, to spread our documents before that body, together with a memorial addressed thereto from our Committee.

After considerable delay, the subject was brought up in the Senate, and occupied many protracted sittings, with closed doors. When the injunction of secresy was removed, it appeared that the votes were 19 to 19, and that it was finally decided in favor of ratifying the Treaty by the casting vote of the Vice President.

The President has since proclaimed it as the law of the land!

We cannot but express our surprise and disappointment at this decision. It appears that the Committee on Indian Affairs in the Senate, reported unanimously against the Treaty, for reasons that, in our opinion, were unanswerable, and which were ably given in the speech of Ambrose H. Sevier, their Chairman. That document exhibits, with great force and clearness, such acts of fraud and bribery on the part of the agents and emissaries of the Company who expect to obtain lands, as has rarely been laid open before a legislative body.

The Committee have not been unmindful of their duty in other quarters, and to show the enlightened and humane views of the Governor of our own State as respects this people, we here insert the following speech of William H. Seward to Abraham Le Fort, an Onondaga Chief, delivered in the Executive Chamber, Albany, the 6th of third month last.

Abraham Le Fort—I have considered the talk you have made to me, on behalf of the Sachems, Chiefs and Warriors of the Onondagas. I am sorry to hear that the avarice of white men, and the discontent of red men, have excited alarms among your people. I rejoice, and all good white men rejoice, that the Onondagas have determined to banish the use of strong water—that they assume the habits and customs of civilized life—cultivate their lands—possess oxen and horses—and desire to remain in the land of their brave and generous, though unfortunate forefathers.

Why should the Onondagas exchange their home among us for the privations of a wilderness in the far West? They are a quiet, inoffensive and improving people—the public welfare does not require that they should be banished from their native land.

Although individuals often improve their fortunes by emigration, the removal of a whole community is always followed by calamity and distress. With temperance, industry, and education, the Onondagas may be comfortable and happy, and in time become good citizens of the State. White men ought to be just and generous to your race. Indians, but a few years ago, possessed all this broad domain. Now the white men own all, except the small parcels which have been reserved as a home for the remnants of the Indian tribes.

There is one common Father of all mankind. Although his ways are inscrutable, we know that his benevolence extends to all his children alike, and his blessings rest upon those who protect the defenceless, and succor the unfortunate. Say to your people that I heard their message with attention: that I approve their determination to retain their lands, and remain under the protection of the State. That so far as depends upon my exertions the Treaties made with them shall be faithfully kept. That if white men seek to obtain their land by force or fraud, I will set my face against them; if red men propose to sell the lands, I will expostulate with them, and endeavor to convince them of their error—and that I will in no event consent to such sale, except with the free and unbought, and uncorrupted consent of the chiefs, headmen, warriors and people of the Onondagas, and not even then without an effort to persunde them that their true happiness would be promoted by retaining their possessions, cultivating their lands, and enjoying the comforts with which our common Father has surrounded them. The Onondagas may confide in me.

WILLIAM H. SEWARD.

While these liberal and just sentiments are entertained by the public authorities of our State, we cannot doubt but that the labors of friends may be usefully continued.

The common impression that the Indians among us are rapidly decreasing, we believe to be erroneous. We speak from authentic data when we say that the Onondagas near Syracuse have more than doubled in numbers since friends first instituted inquiries respecting them. And we see no serious obstacle to their soon becoming useful citizens, and enjoying equal rights and privileges with others.

The following remarks were made by Seneca White, a sachem of the Seneca nation, at an interview with our Committee in the city of New-York, 2d mo. 12th, 1840.

MY BROTHERS, THE FRIENDS:—I am happy to meet you in this place this evening. You have taken great care to see that justice is done towards us, particularly in the case of the pretended treaty now referred again to the Senate. We, the delegates from the majority of the chiefs opposed to removal, have been to the seat of government, to protest against the ratification of it. You also, some of you, have been there. Your object was to acquaint the President of the United States, and Congress, of the fallacy of the contract, and the treacherous proceedings of those interested in our removal. You are our intercessors to plead for our people, and, as it were, our witnesses, to affirm the truths of our remonstrances against it. Brothers! for a long time you have not ceased to persuade our people to encourage schools among us. You have told us that our children should be instructed in the arts and the habits of civilized life, and our critical situation now shows us this necessity; for it is most true that we are in a painful dilemma. We fear that we may lose our country and our homes; because when we have applied to *man* he has defrauded us. Again, we have always supposed that all the clergymen would do us good, but we are discouraged to find one minister among them, who was busily engaged in this notorious inhumanity.

But, brothers! you are our true friends! We are ashamed of ourselves, that we have been so indolent and slow to adopt your habits of life, which you have so faithfully impressed upon us. It was partly owing to our want of knowledge in the nature of negotiation, that we have been so easily defrauded by designing men. In conclusion, brothers! for all your kindness towards us, we personally, and on behalf of our chiefs and people, return our sincere thanks to you. Whatever may be the fate of our people, we shall always remember your countenances with great pleasure. Let us then leave our lot with the Great Spirit.—The same God whom we worship, you also adore and worship.

SENECA WHITE.

We have just received a letter from our agent, Griffith M. Cooper, dated the 17th inst. in which he says:

"I informed the Secretary [of War] last winter, of the intention of the Senecas, if driven from their homes, of going to Canada, where they own lands, in conjunction with the Six Nations, thirty by twelve miles, situated on Grand River, and where about three hundred of the Senecas reside."

The Senecas held a large Council in the last two weeks at Buffalo, and unanimously resolved not to leave the homes and graves of their fathers. Resistance they have no idea of making, but they will stay until driven at the point of the bayonet, as they do not consider their land sold. And when so disposed, their intention is to go into Canada. This is a matter in which I have had no participation.

Three of the most prominent chiefs were at my house some days since, when I endeavored to impress on their minds the good principles of non-resistance. That retaliation was always wrong, and that notwithstanding they were deeply oppressed, to abide in the patience. They appeared sensible of the truth of this and other remarks, and promised to carry them out, and said, that friends had always advised them as a father should his children.

What a pity that this noble race of men, who are now comparatively comfortably situated, and stand in the way of no one, but those who want to possess their reservations, and who have been the long-tried allies and friends of this republic, should now be forced against their wills, to leave a home so near and dear to them, and be thereby converted into enemies.

I have not language to convey a description of the feelings of this people, on this trying subject. Many tears have flowed from the warworn chiefs who have heretofore considered it unmanly to weep! What will be the end of all these things God only knows.

I am entirely satisfied of one fact, after an intimate acquaintance with this people for the last six years, that not one chief, if left to his own unbiassed feelings, would wish to emigrate either to Canada or anywhere else. I know what I say: my knowledge has not been obtained through idle report.

I am a full believer in the declaration of the wise man who said, 'The integrity of the upright shall guide them, but the perverseness of the transgressors shall destroy them. Riches profit not in the day of wrath: but righteousness delivereth from death.' Now let us hear the conclusion of the whole matter—'Fear God and keep his commandments, for this is the whole duty of man. For God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil.'

If the Indians are to be driven from their homes, would it not be adding insult to injury for the Government to endeavor to prevent them from going to another country, where they own land, and where they look for protection from similar wrongs? I very much doubt the power of the President to stop them. But, if they go to Canada, it is my opinion they go pennyless. The Government will not in my judgment pay them one cent. Whereas, if Justice did her perfect work, the Government would pay them the four hundred thousand dollars, cash in hand—the value of the land west of the Mississippi, in money—and the two hundred and two thousand by the Ogden Company—and the principal from which they derive their annuities, so that they might depart in peace, with some evidence of justice on the part of the United States. But the most effectual remedy for all these difficulties is to let them remain where they rightfully ought to remain, unless it should suit their convenience and interest to remove.

And he closes with these remarks:

"Let us, therefore, dear friends, rest under the Divine Government, in which alone there is peace, joy, and consolation. Keep out of the mixture. Let the potsherds of the earth fight against the potsherds, lest we also become advocates and supporters of the prince and power of darkness. Dwell in the light, that we may become children of the light, which is Christ, the head, the power and wisdom of the Most High.

GRIFFITH M. COOPER."

The sum of five hundred dollars directed to be raised by the Yearly Meeting, and placed at our disposal, has been principally expended in anticipation, for the benefit of the Indians, while the traveling expenses of the Committee, amounting to a much larger sum, have been paid by themselves individually.

The question now arises, after having done what we have, to preserve this people, shall we abandon them in this their sore distress?

Discouraging as is the aspect of affairs as respects the Senecas, the Committee believe that they have, yet arduous and most important duties to perform towards them—and they also believe that *duties* faithfully performed are never lost.

Signed by order, and on behalf of the Committee.

WILLIAM C. WHITE.
DOROTHY GOLDEN.

New-York, 5th month 25th, 1840.

The foregoing report was approved by the Yearly Meeting, and the Committee were encouraged to persevere in their labors.

Sympathy.

We not only feel uninterested or displeased and disgusted when a subject different from that which at present engages our affections is introduced, and crowded upon us, but if any thing even upon the same *subject* that is far above or below our tone or feeling is presented, and if our affections remain the same, and we refuse to be enlisted and brought to that point, we *must* feel uninterested, and perhaps grieved and offended. If the subject be exhibited in a light that is below our present tone of feeling, we cannot be interested until it *come up to our feelings*; and if the subject in this cooling, and to us degraded point of view, is held up before our mind, and we struggle to maintain these high affections, we feel *displeased* because our affections are not fed but opposed. If the subject be presented in a manner that strikes far above our tone of feeling, and our affections grovel and *refuse to rise*, it does not fall in with and feed our affections, therefore we cannot be interested; it is enthusiasm to us, we are displeased with the warmth in which we do not choose to participate, and the farther it is above our temperature the more we are disgusted.

These are truths to which the experience of every man will testify, as they hold good upon every subject, and under all circumstances, and are founded upon principles incorporated with the very nature of man. Present to the ardent politician his favorite subject in his favorite light, and when it has engaged his affections, touch it with the fire of eloquence, cause it to burn and blaze before his mind, and you delight him greatly.—But change your style and tone—let down your fire and feeling—turn the subject over—present it in a drier light—he at once loses nearly all his interest, and becomes uneasy at the descent.—Now change the subject—introduce death and solemn judgment—he is shocked and stunned; press him with them, he is disgusted and offended.

Now, this loss of interest in his favorite subject is the natural consequence of taking away from before the mind that burning view of it that poured fire through his affections; this disgust that he feels at the change of the subject, is the natural consequence of presenting something that was at the time directly opposed to the state of his feelings. Unless he *chooses* to turn his mind as you change the subject, he cannot but be displeased.

A refined musician is listening almost in rapture to the skilful execution of a fine piece of harmony. Throw in discords upon him; he is in pain in a moment. Increase and prolong the dissonance, and he leaves the room in disgust.—You are fond of music; but you are at present melancholy—you are in great affliction—you are inclined to weep—the plaintive tones of an Æolian harp light softly upon your ear, and melt around your heart—your tears flow fast—but now the din of trumpets, drums, and cymbals, and the piercing fife in mirthful quickstep breaks upon your ear, and drowns the soft breathings of the harp—you feel distressed—you turn away and stop your ears. The plaintive harp touched you in a tender point, it fell in with your *feelings*; therefore you were gratified. The martial music *opposed* your state of feeling; you were too melancholy to have your affections elevated and enlivened by it: it therefore *necessarily distressed you*.

Your heart is glowing with religious feeling—you are not only averse to the introduction of any other subject at that time, but are uninterested with any thing upon the same subject that is far below the tone of your affections. Suppose you hear a cold man *preach* or *pray*; while he remains cold, and you are warm with feeling, you are not interested, for your affections are not fed and cherished unless he comes up to your tone; if this does not happen, you are distressed, and perhaps disgusted with his coldness. This is a thing *of course*. Suppose, like Paul, "you have great heaviness and continual sorrow in your heart," for dying sinners; that "the Spirit helpeth your infirmities, making intercessions for you, according to the will of God, with groanings that cannot be uttered:" in this state of mind, you hear a person pray who does not mention sinners—you hear a minister preach who says but little to them, and that in a heartless, unmeaning manner; you are not interested—you *cannot* be, feeling as you do, but you are grieved and distressed. Suppose you are lukewarm, and carnal and earthly in your affections; you hear one exhort, or pray, or preach, who is highly spiritual and fervent and affectionate; if you cling to your sins, and your affections will not rise; if, through prejudice, or pride, or the earthly and sensual state of your affections, you refuse to kindle and to grasp the subject, although you admit every word he says, yet you are not *pleased*. He is above your temperature; you are annoyed with the *manner* and fire and spirit of the man. The higher he rises, if your affections grovel, the farther apart you are, and the more you are displeased. While your heart is *wrong*, the nearer *right* he is, the more he burns upon you; if your heart will not enkindle, the more you are disgusted.—*Finney*.

Reflection is the mother of wisdom. Every real good arises from it. Nothing is truly meritorious without it. For accidents men are neither accountable nor praiseworthy. A fortunate man is not necessarily a wise one. Yet it often happens that fortune receives the meed that is due to wisdom. A man who reflects cannot be a villain, because he would then find that his true interest rests in being virtuous. Reflection avoids evil, and provides for the chances of accident. Indeed, a man of reflection can never be unhappy, for reflection prevents imprudence, and places him beyond the reach of fortune.

Russian Literature.—Russia is evidently rapidly emerging from a state of barbarism. During the year 1838, there were 893 literary works printed in Russia. Of these 777 were original, and 126 translations. Besides, there were 51 periodical writings. The number of volumes imported into Russia during the year 1838, amounted to 400,000.

It is a curious incident, that when the American Congress sent Dr. Franklin, a printer, as Minister to France, the Court of Versailles sent M. Gerard, a book-binder, as Minister to the United States. When Dr. Franklin was told of it, he exclaimed, "Well, I'll PRINT the Independence of America, and M. Gerard will BIND it."

Lord Kenyon's Classicality.—Lord Kenyon's want of scholarship and good taste is well known. He was fond of intruding the little information he had picked up, whether or not it was appropriate to the matter at issue. "When he wished," says Mr. Espinasse, "to express his opinion that the established rules of practice should not be departed from it was embellished with the figurative recommendation of the propriety, 'stare super antiquas vias.' * * His praise of the wisdom of former decisions was not confined to the quotation before given, but was abbreviated into the convenient form of 'stare decisis,' equally classical and expressively appropriate. In ruling a point at Nisi Prius, where he held that a party who bid for a lot at auction should be at liberty to recall it and retract his bidding, by a poetical license of changing time into place, the learned Judge expressed it by giving the bidder, as he classically termed it *locus pœnitentiæ*.'" But the quotation, "Melius est petere fontes quam sectari rivos," was the most favoured of all. He paraded it on every occasion, evidently, with the greatest satisfaction. Sometimes he informed a counsel, that "the court would take time to consider a certain case, 'propter difficultatem.' We will look into this act of Parliament with eagle's eyes, and compare one clause with another; 'noscitur a sociis.'" When two learned barristers were once disputing before him, whether a particular letter was evidence or not, he interposed and observed, in the blandest accents, "Modus in rebus, there must be an end of things." It is said, that he once concluded a charge to the jury in these words:—"Having thus discharged your consciences, gentlemen, you may retire to your homes in peace, with the delightful consciousness of having performed your duties well and lay your heads upon your pillows and say, 'aut Cæsar, aut nullus.'" Another time, to prove the conclusiveness of a fact, he observed, "It is as plain as the nose on your face, *latet anguis in herba*." He once declared to the court, that, although he had known Mr. Murphy for many years and spent many pleasant hours with him still, he must apply to him the same rules he would to an Indian, a Turk, or a Mahometan. It has been said, in Paine's trial, he enumerated to the jury the names of several learned and dignified individuals who had been conspicuous for their attachment to Christianity, concluding thus, "Above all gentlemen, need I name to you the Emperor Julian, who was so celebrated for the exercise of every Christian virtue, that he was called Julian *the Apostle*. Indignant at the artifice of a party desiring to gain time, he once exclaimed, "This is the last hair in the tail of procrastination."—Law and Lawyers.

Good Advice.—Never send any thing to be printed until you have read it over carefully, at least twice, after having written it—once to see whether you have written any thing wrong or unwise—and once to see whether the spelling and grammatical construction are correct, and whether the letters are sufficiently plain for the printer's boy to read. Many people, from the neglect of this rule, print what they are sorry for afterwards. Many don't get their pieces printed at all—and many wonder why omissions are made by the editor; yet they would wonder still more to see their articles in print as they wrote them—sentences begun and not finished; or things mixed up so strangely together, that nobody can decipher the meaning. Some of our best educated men send perfect nonsense to an editor to be printed, because they will not give themselves time to know what they write.

Newspapers.—I positively never knew a man in the country was too poor to take a newspaper. Yet two out of three, even respectable people, read no papers but what they borrow. As I speak generally, I hope I offend none. If I do, the greater the necessity to speak out. Every man is able conveniently to take a weekly newspaper. How many who think themselves too poor to take a paper, pay as much daily for drink? Miserable man, thou art poor indeed!—*Dr. Franklin.*

The Expiring Martyr.—When the Bohemian Martyr (Huss) was about to be burnt, a paper mitre was put tauntingly on his persecuted head. He was told that on it was this vile inscription: "A ringleader of heretics." "What!" said he, "this is less painful than my Savior's crown of thorns." In the midst of the flames arose his voice, exclaiming, in submission of faith—oh for such faith!—Jesus Christ! thou Son of the living God! have mercy on me."

The recent discovery by means of which Iron may be made with anthracite coal and the hot blast, promises the most important benefits to our country. The experiment at the Roaring Creek Furnace, in Pa., proves abundantly successful. The furnace is not yet in full blast, but it produces six tons a day in the most satisfactory manner. A letter in the U. S. Gazette states that the whole number of men employed is four for each relay, making eight in the whole, and the wages are sixty dollars per week; so that even at forty tons per week, the cost of conversion is but one dollar and fifty cents per ton. Coal and ore are found in larger masses in our coal regions than in England, and they can be produced at much less cost; and as this conversion into iron costs so little, it must be obvious that the time is not remote when that important commodity will be produced cheaper here than in any part of the world.

Michael Blake.

Michael Blake, a colored man, about fifty years old, was formerly the slave of George Hayward, of the State of Maryland, who, about the year 1786, sent him to one —— Nixon, near Dover, in the State of Delaware, to be sold. The law of that State, passed in 1783, makes any slave free that is brought into, or taken out of it, for sale. Michael remained in the State of Delaware some time, and then went to Philadelphia; and after being in that city about two years, was arrested and taken before Samuel Powel, Mayor, who declined to act in the case, and it was referred to Judge Bryan, one of the Justices of the Supreme Court. Samuel Richards and Caleb Bickham attended as the friends of Michael, and Joseph Thomas as his counsel. Edward Tilghman attended on behalf of the claimant, as his attorney.

Upon investigating the circumstances in relation to this case, and several witnesses being examined, it was made satisfactorily to appear, that Michael had been sent into the State of Delaware for sale, and he was consequently discharged. From that time until 11th mo. 1801, Michael had enjoyed his liberty. But Hayward having ascertained that those who were privy to Michael's having been taken into Delaware for sale, were dead, concluded to make another attempt to reduce him to bondage. He accordingly had him arrested, taken before Alderman Alexander Todd, and committed to prison as his fugitive slave. Gilbert Gaw and myself were appointed by the Acting Committee to attend to the case; and we made application to Jonathan Bayard Smith, who ordered a Habeas Corpus, and Michael was brought before him. James Milnor* attended as counsel for Michael. An attorney also appeared on behalf of the claimant, but I do not recollect who it was. This case excited a little pleasantry. No record of the proceedings had before Judge Bryan, could be found; but Michael had a perfect recollection of them. He related the circumstances attending his being taken from Maryland to Delaware, very minutely, and asked the Judge to read the Delaware law, as he termed it, and observed that it said, "If a slave is brought into Delaware for sale, he shall be free to all intents and purposes." He told who were present when his case was decided by Judge Bryan, and appealed to Samuel Richards and Caleb Bickham, if what he said was not true. Those two persons were then called and stated what had been proved before Judge Bryan, several years before, and they so fully corroborated Michael's account in all the material points, that no doubt was left in the mind of Judge Smith, and he made a decree in the following words:

"On hearing, it is adjudged and ordered, that the said Michael be discharged from the custody aforesaid. (Signed,)

J. B. SMITH."

Michael was highly pleased at being again set at liberty, and making a low bow, said, "I thank you Judge, I thank you gentlemen, and I hope Master Hayward, you will not trouble me again," and then withdrew.

Hayward knew perfectly well that Michael was free; but knowing, also, that all those who had, on the former occasion, testified to the facts of the case, were dead, and from the length of time that had elapsed since his former arrest, he was doubtless led to hope that he would have little difficulty in getting him once more into his possession: he was willing, and indeed appeared very desirous, to sacrifice truth and equity at the shrine of avarice. The above case occurred in the 11th month, 1801.

ISAAC T. HOPPER.

* Now Rev. Dr. Milnor, of this city.—ED.

Thoughts on Peace.

"Ah! why uninjured and unprofited,
Should multitudes against their brethren rush!
Why sow they guilt, still reaping misery!
Lement of care, thy songs, O Peace! are sweet,
As, after showers, the perfumed gale of eve,
That flings the cool drops on a feverous cheek;
And gay thy grassy altar piled with fruits."

So far has it been tried, gentleness of spirit is a safe protection, kindness a certain shield. I have walked unharmed amid a hundred maniacs whom force and confinement could not subdue, some of whom the heavy manacle and iron chain could not prevent from destroying life, yet who were then bound securely with the silken cord of love, harmless as the infant child, though the light of reason was darkened for ever. And can we not be safe in intercourse with the Indian? Read of the settlement of Pennsylvania. Trace out the dealings of William Penn and his peaceful followers. Not one battle was fought, not one life was lost. This is a beautiful illustration of the confidence that can be placed in the principles of peace! The Indians loved their father; he protected their rights; he treated them as men and the little children of the white men played among the savages in perfect safety. Contrast this with the situation of our forefathers and say no more that there is no safety without the sword.

Cotton Mather, in speaking of the Indian wars relates this anecdote;—"Two persons in their travels beholding the horrid ruins of Germany, one of them said, 'Hic fuit hostilitas,'—behold the fruit of hostility. His friend answered, 'Hic fuit iniquitas,'—behold the fruits of iniquity."—We would not harshly judge those who act up to their sense of right, but let us go further than to follow out our own notions of right. Their is something fixed and eternal in the principles of truth. It is a light shining steadily from the heavens. Let us look upwards for its rays. Its light as seen reflected from the earth is discolored and distorted.—*Salem Gazette.*

New way of raising Beets.—A writer in the Farmer's Cabinet says that the best crop of beets he ever raised, was in alternate rows with corn; the corn was a full crop, and he obtained 300 bushels of beets to the acre besides. The shade of the corn seems to be useful in dry weather, as the beets with the corn did better than others in an open patch along side. This was practised in Pennsylvania, where it may be more successful than in colder climates, but we would suggest to farmers who have a warm, dry soil, an experiment on a small scale.—*Yankee Farmer.*

Kidnapping Case.—On Saturday, the great case of the Commonwealth vs. Edward Prigg and others, for Kidnapping, came up before the Supreme Court at Harrisburg. After some preliminary discussion between Messrs. Meredith and Nelson of Baltimore, who appeared as counsel for the defendant and the state of Maryland, and Messrs. Hambly of York, and Johnson, the Attorney General, on behalf of the Commonwealth the judgment of the court below was *affirmed*, without a full argument. The counsel for Prigg stated, that a writ of error to the Supreme Court of the United States, would be immediately sued out to bring this case before that tribunal, for final settlement.—*Key Stone.*

A Great and a Little Mind.—The difference between a great mind's and a little mind's use of history is this. The latter would consider, for instance, what Luther did, taught, or sanctioned: the former, what Luther,—a Luther,—would now do, teach, and sanction. If you would be well with a great mind, leave him with a favorable impression of you;—if with a little mind, leave him with a favorable opinion of himself.—*Coleridge.*

None can be disciples of the graces, but in the school of virtue; and they who wish to be lovely must early learn to be good.